

Fiftieth
Anniversary
First Baptist Church
Bloomfield, N. J.



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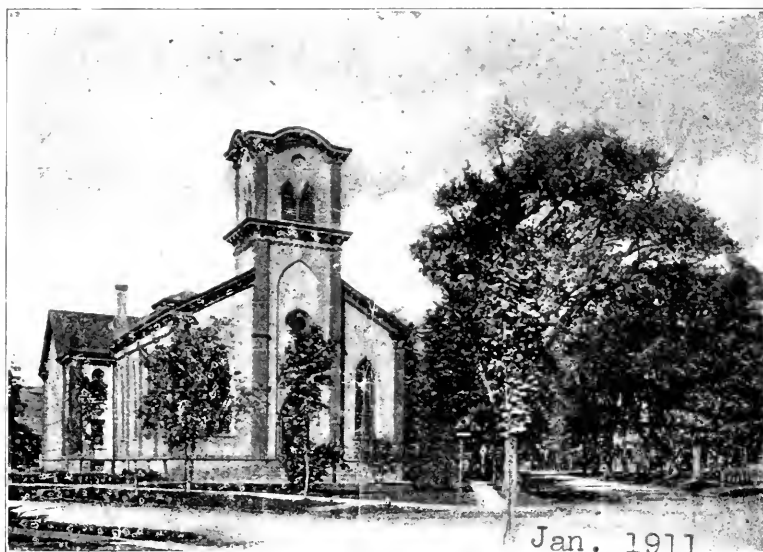
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PRESENT CHURCH BUILDING, 1901.



Fiftieth Anniversary
of the First Baptist
Church * * * * *



Bloomfield, N. J.

1851-1901

Officers of the Church

PASTOR

REV. CHARLES A. COOK

DEACONS

FRANK B. STONE	WALTER L. TOWER
JOSEPH B. MAXFIELD	FRANCIS C. FOSTER
JOHN RASSBACH	EDWARD T. VAN VLEIT

CLERK

FRANKLIN A. STONE

TREASURER

DAVID G. GARABRANT

TRUSTEES

JOSEPH B. MAXFIELD	WM. BALDWIN
DAVID G. GARABRANT	WALTER L. TOWER
JOHN RASSBACH	CHARLES S. TEALL
HARRY L. OSBORNE	

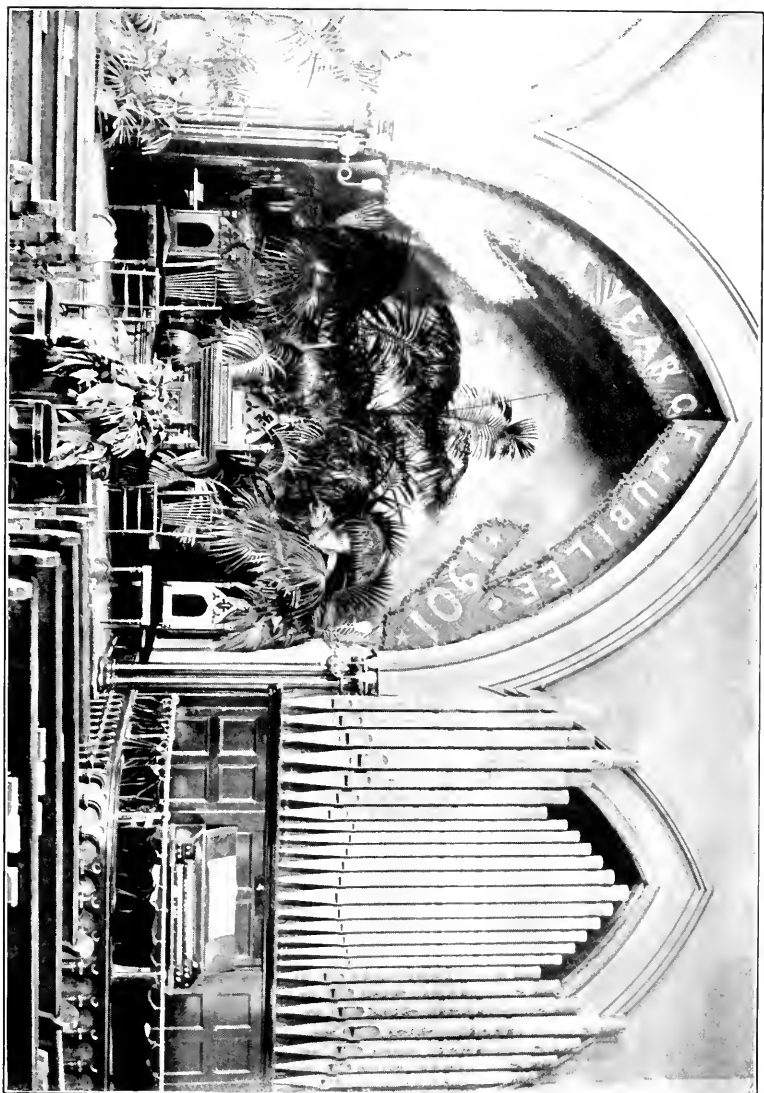
SUNDAY-SCHOOL SUPERINTENDENT

FRANK B. STONE

INTRODUCTORY.

This story of the celebration of the fiftieth anniversary of the First Baptist Church, Bloomfield, N. J., has been prepared as a special souvenir of that event. The story includes an account of all the exercises, together with the principal papers and addresses, and is supplemented by full statistical tables covering the fifty years and also by an historical sketch of the Sunday-school work. The illustrations add much to the interest of the souvenir, and will enhance its value in the coming years when another generation may be interested in the faces of some of the leaders who were identified with the first half century of the church's history. So far as they could be obtained, portraits are given of every officer of the church during the fifty years.* The celebration, which covered four days, November 24-27, was itself a memorable event, full of joy and praise and inspiration, and greatly strengthened the bonds of Christian unity and fraternal fellowship already such marked features of the church's life.

* Fortunately the Committee succeeded in securing pictures of all the officers save one, Mr. George Sherwood, Trustee, 1854 to 1856.



VIEW OF PULPIT ALCOVE, DECORATED FOR JUBILEE SERVICES.

Anniversary Sunday.

On Sunday morning, November 24, notwithstanding disagreeable weather, a good congregation assembled to participate in the opening service of the jubilee, and to hear the anniversary sermon which was preached by the pastor, Rev. Charles A. Cook. Magnificent palms filled the pulpit alcove, beautiful chrysanthemums adorned the platform, while set in the alcove arch in letters of gold was the legend, "1851. The Year of Jubilee, 1901,"—all kindly furnished by Deacon J. Rassbach. During the service a quartette entitled "Angels' Voices Ever Singing" was rendered by Mrs. W. H. Burn, Miss Nellie D. Maxfield, Mr. E. M. Healy and Mr. Franklin A. Stone, and a solo entitled "Beyond the Gates of Paradise," by Mrs. W. H. Burn. The theme of the sermon was "Praise for Fifty Years of Blessing," and abundant reasons were given why praise and thanksgiving should abound during the jubilee.

THE SERMON.

Text.—"I will worship toward Thy holy temple, and praise Thy name for Thy lovingkindness, and for Thy truth." *Psa.* 138: 2.

These days of jubilee celebration upon which we have entered should be characterized by much joyful thanksgiving to God. The memory of His great good-

ness and of His lovingkindness, in His gracious dealings with this church during the fifty years of its history, should awaken our heartiest and best songs of praise. The Jewish jubilee of old was a time of great rejoicing among all the people. From the time that the jubilee trumpet was heard in the temple courts with peculiar loudness and joyousness of tone ushering in the year of jubilee, and the glad sound was taken up by other trumpets and echoed all over the land, east, west, north and south, until the glad music was heard everywhere, from that hour through all the year and through all the land, the hearts of the people were filled with rejoicing and praise. And if they in those ancient days had reason to rejoice because of temporal blessings and privileges which the year of jubilee brought to them, how much more should God's people to-day celebrate with great rejoicing a jubilee of spiritual blessings and privileges. They rejoiced and praised God, not so much because of what they had received during the fifty years that had gone, as they did because of what the one year, the last year of the fifty, brought to them. But during our jubilee celebration as a church we are to think and speak of all the fifty years of God's lovingkindness and faithfulness, and of His grace and goodness and wondrous works. With fifty-fold greater joyfulness and thanksgiving therefore should our jubilee be characterized than was the ancient Jewish jubilee.

1. We should praise the Lord for His lovingkindness and truth in the distinct testimony of a Baptist church in this community for fifty years.

While holding many things in common with other evangelical bodies, and while ever ready to actively co-operate with other denominations in work for the moral

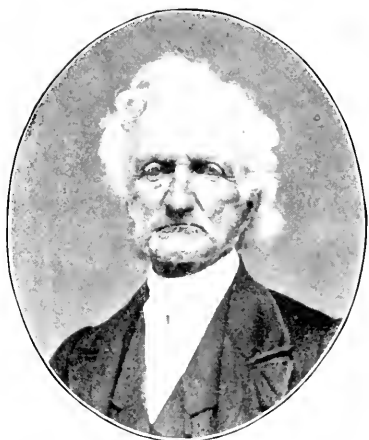
and spiritual welfare of men, loving their brethren and having delightful fellowship with them in the Lord's work, Baptists at the same time represent and stand distinctively for certain great Scriptural principles and doctrines and practices.

Baptists have from the beginning persistently maintained the absolute supremacy of the word of God as the rule of faith and practice. A doctrine or practice must be distinctly a matter of Scripture precept or example to secure our acceptance or observance of it. Baptists have no creeds, nor catechisms, nor confessions of faith which bind them by their authority. Baptists hold that God has given to every person the right to interpret the Scriptures for himself. No church, no person in the church claiming some special authority has any right to step in between the man and his Bible and interpret it for him with any binding authority. Baptists in all their history have contended for a regenerate church membership, and have insisted on satisfactory evidences of regeneration being given as a prerequisite to baptism and church membership, and they have required the maintenance of godly living as a condition of continued church membership. New Testament baptism, they maintain, requires that a person be a believer and that he be immersed. Baptists have always stood for complete separation of church and state, limiting the state to the exercise of civic functions, and restricting the church wholly to matters religious or ecclesiastical. Believing that a man's faith is a matter between himself and God, Baptists have regarded as a gross injustice and unwarranted interference with liberty of conscience, any attempt to force or constrain men by outward penalties to this or that form of religious belief. Baptists have been persecuted, but they have never persecuted others. Says Prof. Newman in "A Century of

Baptist Achievement,”—“that Baptist churches are in all essential respects conformed to the apostolic norm is generally admitted by impartial students of New Testament church polity who have taken the trouble to compare the two; and there is a practical consensus of New Testament scholarship in the interpretation of the apostolic notices regarding church organization and ordinances in substantial accord with Baptist theory and practice.” A Baptist church is distinctively a New Testament church, and it has no right to call itself a Baptist church unless it is.

All through their history Baptists have most earnestly contended for the faith once delivered to the saints. Dr. Sarles, at the twenty-fifth anniversary of this church, said: “The crown for fidelity for God’s word belongs to Baptists.” A few years ago I heard Dr. Theodore L. Cuyler speak in a most complimentary and eulogistic way of the loyal adherence of the Baptist ministry and of the Baptist denomination to the old gospel and to the great fundamental doctrines of redemption. And to-day when everywhere men are full of questionings and doubt, when there is so much turning aside from the old paths, there is probably no body of Christian ministers and no denominations of Christians so free from theological error, and so free from tendencies to drift from the inspired word of God and its truths and precepts, as Baptist ministers and the Baptist denomination.

If these statements are true, and if a Baptist church is what we have described it to be, then it means something for a Baptist church to have been in a community for fifty years *representing, preaching, practicing*, and when necessary *contending for* New Testament doctrines, ordinances, principles, truths, and we have reason to thank God and praise His name that in His goodness He led



JOSHUA CRANE.
DEACON, 1852-1858.



SAMUEL A. BROWER.
TREASURER, 1852-1854
TRUSTEE, 1852-1856.
CLERK, 1854-1860.
DEACON, 1882-1901.



DAVID CAIRNS.
TRUSTEE, 1852-1854.
" 1857-1867.
DEACON, 1858-1881



WILLIAM CLARK.
DEACON, 1852-1861.
TRUSTEE, 1855-1856.

thirteen Christian men and women fifty years ago to organize themselves into a Baptist church in this community and that He has preserved the church and multiplied and prospered it through all these years.

2. We should praise God for His lovingkindness in giving this church so many godly and consecrated men and women.

These have been its pillars and light-bearers; their prayers and self-sacrificing efforts, their testimony and gifts and service have made this church what it is to-day. All honor be given to-day to the memory of the Wards, and Clarks, and Vanderpools, and Cairns and Cranes of earliest days, all honor be given to-day to the memory of such names as Samuel A. Brower, and Charles S. Willet and Mrs. Willet, and Thomas T. Cadmus, and Charles Gilbert, and Eldridge Van De Werken, and William J. Omberson, and Geo. P. Farmer, and Theodore R. Beardsley, and Mrs. Alice Weston, and Mrs. Anna Simcox, and Mrs. Mary Rassbach, and many others who might be named, who having, through faith, wrought righteousness, obtained promises, given of their substance, engaged in the service of Christ, taught in the Sunday-school, held up the hands of their pastors, fought a good fight, finished their course, and served their generation by the will of God, have entered into rest. These godly men and women were God's best gifts to this church. This church has never been wealthy so far as earthly riches are concerned, but God has always blessed it with men and women who have been rich in faith, rich in prayer and good works, rich in their love and liberality for the cause of Christ. To Him who has thus blessed His people be thanksgiving and praise to-day.

3. *We should praise God for the men who have been honored in being the pastors of this church.*

For the pioneer pastor, John D. Meeson, whose brief ministry of seven months was crowned with blessing. For the true-hearted faithful pastor, Jas. H. Pratt, under whose ministry of five years and one month so many were converted and received into membership, who have since lived godly lives and been a blessing in the world. For that spiritual leader, Pastor Henry F. Smith, who for ten years and a half sowed seeds of truth which have ever since borne abundant fruit in the spiritual-mindedness and generous systematic giving of many of the members of this church. For that sturdy man of God, William F. Stubbert, who came next. His pastorate covered six years and eight months and was characterized by the holding up of a high standard of Christian life and duty, and blessed by several seasons of special revival. For the saintly Ezra D. Simons who followed, and who in labors abundant among all classes of people faithfully served the church for eleven years and eight months. Under his pastorate the greatest revival and ingathering in the history of the church took place.

These servants of God all rest from their labors, but their works do follow them, and in the spiritual building as we look upon it at the end of fifty years we can see the work of their hands, and rejoice and thank God; others have labored and we have entered into their labors, and if they can look upon this scene to-day, they who sowed and they who reap rejoice together.

In these fifty years 1252 persons have united with this church, 789 by baptism. Many of this number have gone over to the general assembly and church of the first-born on high, a few have fallen out of line, having proved

unfaithful to their profession of faith, a large number are scattered throughout the country doing good service for Christ elsewhere, three are in the Christian ministry, one of whom is a missionary to the Telugus in India, and 435 remain in fellowship here to rejoice to-day and praise God for all that He has been to this church, and done for it and through it, and to march forward in His name to still greater achievements.

4. *We should praise God for the happy spirit of unity that has prevailed in this church in all its years.*

At the twenty-fifth anniversary of the church, among the floral decorations was a shield bearing the motto, "Years of Happy Union." To-day the same motto might be fittingly given a prominent place. The spirit of brotherly love and harmony has never been disturbed except for a brief space in the early history of the church, when it was on the verge of a very serious division. In these later years the spirit of unity and harmony has grown and deepened most sweetly and we can heartily sing to-day,

Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers,
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We thank God to-day that these fifty years have witnessed such unity and peace and such hearty co-operation in the Lord's work, and that to-day,

We are not divided,
 All one body we,
 One in hope and doctrine,
 One in charity.

May our gracious Lord and Master ever keep out of the ranks of this church those who would disturb this peace or stir up strife, and may the joys of this jubilee bind us all in stronger, intenser love to our gracious Redeemer, and because close to Him, may we be brought closer than ever to each other in loving fellowship and service.

5. We should praise God to-day for His goodness and truth in giving to this church a spirit of liberality and benevolence.

The amount raised for benevolences during these fifty years is over \$37,000, an average of \$740 a year for all its history. Over \$27,000 of this has been raised in the last twenty-five years, an average of nearly \$1100 a year for this last quarter of a century. This represents the consecration of the members of this church, many of whom give a tenth of their income to the Lord's work, some give much more, and joyfully testify to the blessedness of thus honoring the Lord with their substance.

6. We should praise God for what He has done for the denomination to which we belong.

In 1851, when this church was organized, there were 789 Baptist church members in Essex County; to-day there are about 7000. Then the population was 75,000, and the Baptists were one in 95; to-day the population is 359,000 and the Baptists are one in 51. Fifty years ago

there were 101 Baptist churches in New Jersey, with a total membership of 13,517; at the beginning of this year there were 317 churches, with a total of 53,172 members. This growth has been general throughout the country and the four and a half millions of Baptists in the United States are doing an evangelistic, missionary, and educational work unsurpassed by any body of Christians, their work of evangelization being felt not only all over this land, but around the world.

We may well praise God that we are permitted to join in the jubilee celebration of this church, for which, and in which, and through which God has done so much in the past. We may well devoutly praise God for the rich blessings of His lovingkindness and of His truth which we are at present enjoying, that we live in such a day of abundant blessing upon the great denomination to which we belong, and in a time when God is doing such great things through the whole Church of Christ for the universal spread of the gospel and the evangelization of the whole world. The future is bright with hope. In God's lovingkindness and truth we find our ground of confidence and our inspiration for all the days to come.

Not many who are here to-day will be here fifty years from now. Long before then our Lord may come again. But should He tarry, may those who live then have abundant reason to praise the God of all goodness and truth for what the next fifty years shall witness of His grace and power in this place, and until Christ shall come may this church grow in every spiritual grace, in all Christliness of character, and by her faith and consecration and good works, by her unswerving fidelity to the word of God, by purity of life among her members, by the fervency and constancy of her missionary zeal, by the faithfulness and godliness and power of her ministers, ever honor her

Divine Head, the Lord Jesus Christ, who is worthy to receive power and riches and wisdom and strength and honor and glory and blessing, to whom be all worship and praise and thanksgiving and adoration in heaven and on earth forever and ever. Amen.

THE SUNDAY-SCHOOL SERVICE.

This service was one of rejoicing. Addresses were delivered by the pastor and by two former superintendents, Mr. Henry Russell and Mr. D. G. Garabrant. These addresses were on the relation of the church to the Sunday-school, and showed why our school should be interested in the fiftieth anniversary of the church. Attention was called to the following facts, that one of the present teachers, Mrs. Henry Spear, was active in the school at the first, that every pastor has been actively engaged in the work, that all the deacons save one are now teachers or officers in the school, that all the trustees save two are now connected with the school and these two were until recently, that the church clerk, treasurer and sexton are all teachers, and that the church supports the school, paying all its expenses.

Mr. Frank B. Stone, the superintendent, submitted for adoption a message of congratulation from the school to the church, which he had prepared. This was adopted by a unanimous vote and ordered to be read at the evening service on Monday, as follows:

Church of God, our beloved church, we greet you to-day, this day of jubilee. We, the children of your watch-care, rejoice with you in the labor of the years. We share your joy in the rounding out of half a century.

Fifty years of prayer, of praise, of power, of patience, of preaching, of peace.

Fifty years of labor, of love, of loyalty to truth and Christ.

Fifty years of teaching, of leading, of comforting.

Fifty years of song. Fifty years of tears.

Fifty years a guide-board. Fifty years a lighthouse.

Oh, the comfort and the shelter to many a weary pilgrim, the strength imparted to many a saint in climbing to the heights of Nebo.

Who shall measure? Who shall gather? Who shall count?

None shall measure. None shall gather. None shall count.

Only on the other shore shall be known how many through your portals have reached the golden land. How many weary, aching hearts had fainted, but for you.

Oh, Church of God, we love you for your deeds of mercy and of love; for your tender, loving watchcare; for your hands extended; for your arms uplifted, pointing sinners to the Cross; for the Bread of Life presented; for the Living Water given.

May the Blessed Holy Spirit ever dwell within your borders, ever guide and lead you. May the years to come be fruitful, rich and full, the blessing flowing into hearts of men. Lives made to bud, to blossom and come to fruitage in the sunshine of His love, through your labors, through your prayers.

So we stand beside you on this day of joy and praise. We, the children of your tender loving care, standing

with our hands united and our hearts uplifted to our gracious Heavenly Father for a blessing and for His leading through the years to come.

In your thankful prayers, in your coming to the Throne of Grace, may we still bespeak tender loving mention of *us* your children, that we may as lambs be fed, as lambs be led, that we may all be sheltered by the Shepherd, that at last we may all be gathered in that land of song, eternal day, eternal peace, eternal joy.

THE EVENING SERVICE.

The evening service was in charge of Deacon Joseph B. Maxfield. It was opened with a song service, followed by Scripture reading and prayer by Deacon Frank B. Stone. A very sweet and appropriate chorus, entitled "Praise ye the Lord," was rendered by a choir of young people. The addresses of the evening, given in full below, very fully covered the history, life and activities of the church during the fifty years, awakened many memories and stirred all hearts to gratitude and praise to God for what had been done. After the addresses many of the members, both young and old, gladly testified of blessings they had received in the church.

It was a service of great gladness, and will be long remembered by those who were present. During the service a solo and chorus, entitled "Crowns of Victory,"



CHARLES S. WILLET.

TRUSTEE, 1852-1858.

"

1860-1877.

TREASURER, 1860-1868.

DEACON, 1865-1888.



UZAL D. WARD.

CLERK, 1852-1854.

DEACON, 1862-1871.

TRUSTEE, 1864-1867.



SYLVESTER P. LOOKER.

TRUSTEE, 1852-1853.



DAVID SANFORD.

TRUSTEE, 1852-1854.

was rendered by Mr. E. M. Healy and the choir. Mrs. Franklin A. Stone presided at the organ at both morning and evening services.

ADDRESS.

BY JOSEPH B. MAXFIELD.

Subject.—Blessings realized from spiritual development during the past fifty years.

*Dear Brethren and Sisters of the First Baptist Church,
Bloomfield, N. J.*

More than I can express in words, is my gratitude to God for having spared me to see this hour, and to participate with you in its holy and happy exercises. I esteem it a very great honor to preside over this meeting, and to occupy this platform with these men of God. For over thirty-nine years I have enjoyed the privilege of being associated in church life with the company of believers who have worshiped and wrought within these walls. Coming among you a mere boy, here in this very house finding Christ the first year of my sojourn with you, here baptized, here married, here all of my children brought to Christ and now members of this church. Surely these are all spiritual blessings of greatest value. "Lest we forget," let us here and now, at the very beginning of this paper, look up to our God and acknowledge Him as the loving and fruitful source of all our mercies. Let me also place on record my sincere, heartfelt and lasting appreciation of all the kindness, love, sympathy and

helpfulness that have come to me and mine through this Church of God during all the years that are past. Truly can I say :

Here my best friends,
My kindred, dwell.
Here Christ, my Saviour, reigns.

I have been asked to speak on "Blessings realized from Spiritual Development during the past Fifty Years." As a guide to our thought I give you a text, and it shall be Psalm 1 : 3. "Like a tree planted by the rivers of water, that bringeth forth his fruit in his season."

Fifty years ago, on November 25, 1851, a spiritual tree was planted in the town of Bloomfield. That tree was called the First Baptist Church. Since that time, during sunshine and shadow, in winter's cold and summer's heat, in times of adversity or prosperity, it has continued to grow, having enjoyed to an eminent degree the blessing of God and the faithful cultivation of His servants. The names of Meeson, Pratt, Smith, Stubbert, Simons and Cook are indelibly cut into this tree, not simply through the bark, but reaching down deep into its very heart. Faithful officers and a devoted membership have contributed not a little to its growth and fruitfulness. The hands of the *thirteen* faithful Christians who planted it have nearly all become still in death, but the work they did has gone on and on, bearing precious fruit. The names of Clark, Brower, Ward, Looker, Cairns, Crane, Sanford, Sherwood and Vanderpool will long be held in loving remembrance by the Baptist church of Bloomfield, while many associated with them in blessed holy service in years that followed shall not be forgotten: the Fishers, the Willets, the Gilberts, Hagues, Cadmus, Powers, Omberson and a host of others. Spiritual development is a matter not of

adding to from without, but of unfolding from within, and yet in a real and true sense, that which during past years has been added to the church from without, became at once a part of its life and of its producing power. In the infancy of the church, there were the same ingredients in its spiritual life as now exist. The same kind of faith, of love, of hope, of joy. The same grace of giving, the same grace of saving, the same spirit of prayer, the same missionary zeal, the same blessed spirit of self-denial and of loving loyalty to Jesus Christ. We glorify God, and honor His people, when we say that from the day this spiritual tree was planted, there has been a gradual unfolding and developing of these graces. Slow perhaps, but sure, as the years have passed, as numbers have increased, as opportunities have offered, as occasion has demanded. The blessings realized at the beginning were the same in kind as now. We sat down then under the shadow of this tree with great delight and its fruit was sweet to our taste, and since then under each successive pastorate has its shade and its fruits been abundant.

There are certain things true of a tree that are true of this church. A tree adds beauty to a place, it affords shade to the people, it yields fruit in its season, it produces others of its own kind; and can we not say of this spiritual tree, that in all these things it has been a real Tree of Life? It is said of the palm tree, to which the church in its individual membership is likened, that in all its varied and multiplied developments it has 365 uses, or one for every day in the year. We accept the figure and claim for the "blessings realized" from our spiritual tree of half a century's growth, a blessing for every day in the year and for all the years that have passed since first the hands of the *seven holy women* and *six godly men*, thirteen in all, planted it in the soil of Bloomfield. It may

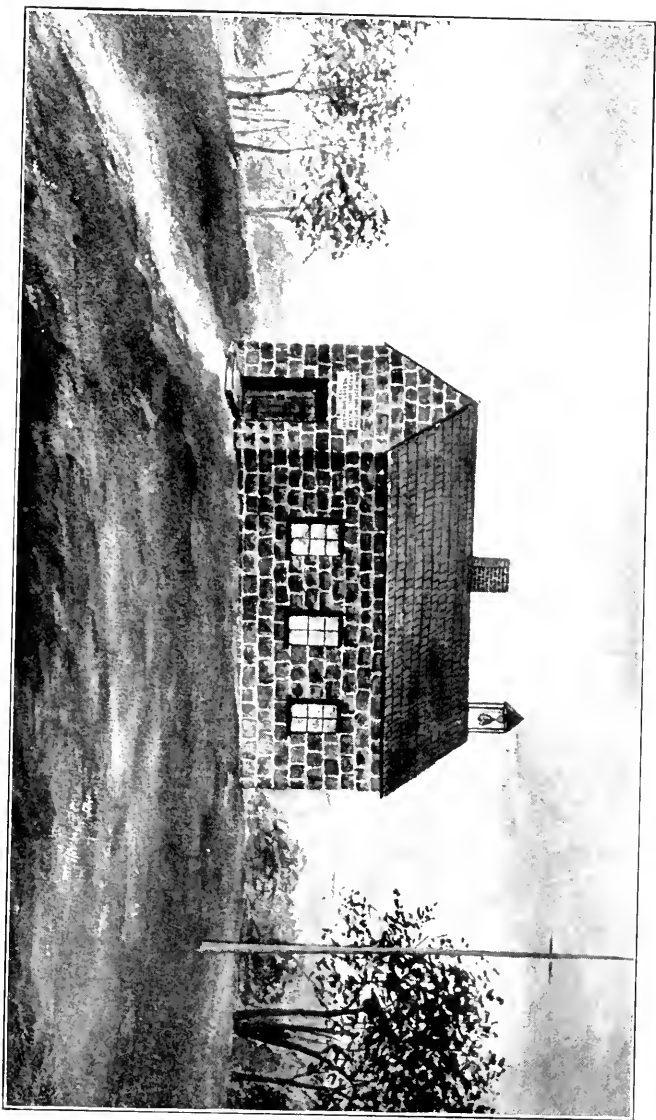
have been an unlucky number, but at all events the "better half" had the majority, and the developments of after years exploded the superstitious notion.

In a large degree material blessings are the result of mental and spiritual development, hence we may judge of the latter by the former. Many a beautiful house or institution is an index of a loving heart, an intelligent cultivated mind, an enlarged and a liberal spirit. We, therefore, simply point you for a moment to the gradual enlargement or unfolding, or if you please the *evolution* of the various material blessings that we as a church enjoy to-day.

At *first*, a little school-house on the hill, perhaps 25x15 feet in size, on which cut in a tablet of stone was this inscription:

THE WEST END OF THIS
HOUSE BUILT IN 1758.
THE EAST END
IN THE YEAR 1782.

This either speaks loudly to us of the slowness of builders in those days, or else of the mighty strides the spirit of education has made in these latter days. On the top, and near the rear end of this modest little house of worship was a bell, with rope hanging conveniently near the pastor's desk. We are told that when it was no more needed to call the flock together to the top of Zion's Hill on Franklin street, it was used by the railroad com-



FRANKLIN SCHOOL HOUSE.—ORIGINAL MEETING PLACE.
(Drawn by Mr. Harmon Spear, from description by Mrs. Henry Spear.)

pany as a depot bell,—that afterward it found an honored place in the belfry of an Episcopal chapel. We can imagine the little band of disciples Sabbath after Sabbath, climbing the hill, viewing the landscape o'er, and enjoying to the fullest extent the meagre accommodations that were then at their disposal.

Succeeding and taking the place of this house on the hill, we find the stately and *then* very commodious building in the very centre of the town, the surprise of many and the joy of more. Later on we see another change or evolution and behold our present *house of work* as well as house of worship, with great bell and grand organ and all modern improvements and conveniences. Many will remember the Sabbath-school and prayer meeting room in the basement, with the infant class and library in the little room in the corner; with the great "tea canisters" for heaters; with the speaker's desk so long and high that the leader could play hide and seek with his hearers; good hard board seats that would not let you go to sleep if you wanted to, and bare floor that gave us away when we came in late. Well, we had good times even then and were happy but not contented. We seemed sometimes, to ourselves at least, like compressed yeast and felt we must rise, and rise we did, until now the Sabbath-school and prayer meeting are above ground and able to do their work under material conditions the most favorable.

Some of you will remember the evolution of the baptistry. At first it was in the open air—Willet's Pond, Power's Mill Race, Watsessing Lake or Morris Canal. We will not say we have improved on the primitive style when the waters of Jordan were the burial place of thousands of willing converts, but according to modern thought we have made progress. From the outdoor we

came to the indoor, a good-sized tank under the platform, filled for the first time with buckets of water from neighboring wells, then with hand pump and cistern, occupying many hours of labor, then with force pump, and finally the easy and quick method of turning the faucet and letting the water run until our good sexton cried, "Enough!"

But we must not linger on these outward signs of our inward growth, but ask your attention to the "Blessings realized from the spiritual development of the past fifty years." We think of these as five-fold:

- First.* Blessings realized by the individual.
- Second.* Blessings realized by the family.
- Third.* Blessings realized by the community.
- Fourth.* Blessings realized by the state.
- Fifth.* Blessings realized by the world.

This is a great subject, but we will treat it briefly.

First. Blessings realized *by the individual.* 1252 individuals have been connected with the church as members; 789 of these have been received by baptism, thus indicating that these for the most part have *here* been brought to a knowledge of Christ. As there is joy in the presence of God over one sinner repenting there has been joy for at least 789 times in Heaven, and what this has meant on earth, those of you know who yourselves have passed from death unto life. Then we can count up the different individuals who have been associated with the Sabbath-school, probably 3000 in all, who have been taught the great truths of the Bible, whose lives have been made happier and holier and more useful because of their attendance there. Then think of those individuals who, though not members of either church or school, have been hearers of the word, have sat down under the

shade of this spiritual tree with delight and with us ate of its delicious fruits. Then do not forget the remaining 463 who have come here by letter, and all that church membership has meant to them of personal comfort, help and instruction.

Second. Blessings realized by the family. Homes are centres of life, circles within which there are congregations and concentrations. Oh, the tragedies in the home life! Oh, the happiness of the home life! Oh, the joys and the heartaches, the prosperities, adversities, the births, the deaths, the funerals and the weddings. The comfort and privations, the tears and the laughter, the meetings and the partings, and all of these varied conditions and experiences are just so many golden opportunities for the exhibition and cultivation and application of those fruits of the spirit which grow upon this kind of a spiritual tree. Into how many homes of Bloomfield have come the gentle, tender, loving ministrations of the ministers of God, who during the past fifty years have served us. And this sweet service has not been confined to the ministers alone, but the membership bound together by ties of Christian love have gone with words of cheer, of comfort and oft with material help. Eternity will alone reveal the fullness of this blessing, when the Great Shepherd of the sheep will say, "I was hungry and ye fed Me, sick and ye visited Me, in prison and ye came unto Me."

Third. Blessings realized by the community. If you would find out how much this means, go into some place where no church bell is heard, no Sabbath is observed, no prayer offered, no Sabbath-school to gather the children in. No minister of God sounding out the glad tidings. Where sin and Satan have supremacy and the spirit of this world holds high carnival. Then come with me where the beauty and shade and fruitfulness of this blessed

spiritual tree is found, and behold the world-wide difference. How many blessings have been realized by this community because of the planting of this church of God! It has been like the warm breath of the sunshine, like the refreshing of the summer shower, and without recognizing perhaps the source of the blessing many have rejoiced in it. OUR CHURCH—her voice has ever been heard on the side of righteousness, of good government, of sobriety, of Sabbath keeping, of every good work worthy the advocacy of manhood.

Fourth. Blessings realized *by the state*. This church did not at the beginning build a little wall around the town, and say to its members or its pastor, thus far shalt thou go but no further. It did not pray that little prayer, "Oh, Lord, bless me and my wife, my son John and his wife; us four and no more"; but its faith and heart and love and hands went out to the regions beyond, to those less fortunate than ourselves, and so from the beginning its pastors and members have been interested in the state and have made their influence felt in all parts of it. Our pastors have been associated with the state convention and associations as presidents and secretaries, and at the present time our beloved brother and fellow-member, Mr. D. G. Garabrant, is the honored and highly successful Treasurer of the New Jersey Baptist Missionary Convention. The record of the gifts of our church and Sabbath-school and our young people's societies will show how large and how practical have been the blessings realized by the State of New Jersey because of the spiritual development of the past fifty years.

Fifth and lastly. Blessings realized *by the world*. We have not been unmindful of the fact that the great Head of the Church said, "Go ye into all the world," and we have gone—by our prayers, by our sympathies, by our

gifts, and by at least one member who is now on the foreign field, Brother William C. Owen. If we could not all go *in person*, we could send. In all the years that are past, the stream has been flowing outward and onward, encircling the globe. We have believed that the way to increase was to scatter, to get was to give, and having been blessed with faithful ministers who believed the gospel was for the world, we have been fighting it out on this line until, not satisfied with past endeavors, we have under our present pastor (who is an enthusiastic advocate of missions), been supporting our own missionary, Rev. J. M. Carvel, on the foreign field. It will be too long a journey to take you with me to the ends of the earth to find out the full sum of blessings realized by the world—this takes in our own beloved land, as well as all other parts of God's earth, but I can ask you to wait with me until the *end* of the world and then listen to the story as :

“From Greenland's icy mountains,
 From India's coral strand,
 Where Afric's sunny fountains
 Roll down their golden sand.
 From many an ancient river,
 From many a palmy plain.”
*They'll call us to remember,
 How God did break their chain.*

As we close these remarks we feel that we have but given you a few drops, while the great ocean of God's blessings realized by us during these fifty years have been unnamed. Truly we can say—

There *have been* showers of blessings
 Sent from the Saviour above,
 There *have been* seasons refreshing—
 All the good gifts of *His* love.

and then with strong faith do we exclaim,

There *shall be* showers of blessing,
Precious, reviving again,
Over the hills and the valleys
Sound of abundance of rain.

And so as we look back over the fifty years we say with the Psalmist, "God hath blessed us," and as we go forward into the coming years we say, "He will bless us," and taking up the words of the poet, declare:

For He hath been with us,
And He still is with us,
And He will be with us to the end.

ADDRESS.

BY D. G. GARABRANT.

Subject.—Blessings realized from financial development.

Let us consider our topic with reference to *basis, methods, figures, causes and effects.*

BASIS.

No one can read, even casually, the history of the early days of this church without being impressed that the prominent characteristics of the little band who organized it were faith and courage. That six men and seven women,—representing only eight families or parts of families,—none of them wealthy, and yet it is only fair to say none very poor, should undertake the financial burden involved in the purchase of this property and the erection of this house of worship, is certainly evidence either of



CHRISTOPHER LANDAU.

TRUSTEE, 1853-1855.

" 1855-1864.



CHARLES FARRAND.

TRUSTEE, 1853-1854.



CHARLES W. POWERS.

TRUSTEE, 1854-1858.

TREASURER, 1854-1857.



FREDERICK GILBERT.

TRUSTEE, 1854-1858.

great presumption or of great faith and courage. For be it remembered, it was only one week after the thirteen organized themselves as a church and before a single addition to their number had been received, that a committee was appointed to purchase a lot for the house of worship. We do not forget that there were a few others, not members, in thorough sympathy with the movement, but aside from the Willet family they added but little financial strength, and had not their faith and courage been magnificent, they would have said, "We ought to wait until these sympathizers become actual members." To-day, under such circumstances, somebody would surely have urged that thirteen was a very unlucky number to start with. But bravely, with faith in God and in themselves, they went forward, assuming a burden before which most of us, even with a larger company and greater resources than theirs, would have staggered and halted.

It would have been a courageous act for a Presbyterian or Methodist church to have done the same thing, but much more for a Baptist church. They have strong central organizations to encourage them, but a Baptist church is absolutely independent, with no Presbytery or Conference back of it, whose moral and material support count for much.

Their faith and courage were also evident in the location selected and secured. How many churches, Baptist especially, we recall in poor out-of-the-way locations, because the lot was bought cheaply. This little band wisely secured the very best unoccupied site in the village of Bloomfield. Faith and courage were further shown in the erection of this substantial brick and stone structure instead of a cheaper wooden building. They came to stay.

METHODS.

The principal method of raising money at the beginning of the church was by straight-out giving, and yet not unnaturally the prevalent methods of church fairs, etc., were soon adopted and for a number of years they were a means somewhat depended on. Although no one who has looked into the subject can doubt the generosity of the members, the struggle was so severe and the little band so lacking in financial strength that they felt under the necessity of using every possible aid. After the coming of Henry F. Smith, as pastor, the church advanced to a higher platform of church finance, by resolving not to rely upon fairs, festivals or other devices of similar character. To make up what was needed beyond the income from pew-rents, an annual subscription was circulated. It is hardly necessary to say that their finances were more successful than before and from that day to this the church has never wanted to return to the unscriptural methods they had abandoned.

Another upward step was taken during this same pastorate, by the Sunday-school voting that its entire offerings taken Sunday by Sunday should be appropriated for missionary or benevolent work. Previous to this, while the bulk of the funds thus secured had gone to missionary purposes, a portion had occasionally been applied to home expenses, Sunday-school library, etc. This principle of using the entire Sunday-school offering for benevolent work has been strictly adhered to ever since.

During the pastorate of Dr. Stubbart another advanced step was taken by making all pews free and relying absolutely on the freewill offerings of the people for the support of the church. An immediate improvement

resulted and while there have since been financial problems to face, they have been met, and successfully, in the same spirit which inspired these advanced steps.

The last few years the church has, under the strong teaching of Pastor Cook, still further advanced its position by taking a largely increased interest in benevolent and missionary work. Pre-eminent among the features of this larger interest is the support, at an expense of \$1,000 per annum, of Rev. John M. Carvell and wife, missionaries to Assam, India. The benevolent record throughout the entire fifty years has been most creditable, but the last three or four years it has been grand. This is the more noteworthy in view of the fact that the church has been raising a considerable amount each year since 1891 for the payment of its mortgage, in addition to providing for usual current expenses. This experience has again proven that home work never suffers through generosity to work abroad.

FIGURES.

We will not weary you with many figures. The total contributions for all purposes, by decades, have been as follows :

First decade	to 1861.....	\$18,168 85
Second “	to 1871.....	27,140 85
Third “	to 1881.....	30,554 03
Fourth “	to 1891.....	40,272 86
Fifth “	to 1901.....	77,856 52*

A grand total of.....\$193,993 11

*The amount here given is to December 31, 1901, instead of to end of the fifty years, November 25.

There has been a general development during the entire history of the church, in its financial operations, and benevolence has more than kept pace with home expenditures, but, as already remarked, the benevolent offerings as compared with expenditures for home work have shown a most remarkable increase during the present pastorate, as will be evident from the following figures:

Benevolent offerings, 1888	\$811 69
“ “ 1900	2,835 51
A gain of about 350 per cent.	
Home expenditures, 1888	\$2,060 32
“ “ 1900	4,892 18
A gain of about 225 per cent.	

In the amount for home expenses in 1900 is included amount raised toward payment of mortgage.

The average contributions per member for all objects in all Baptist churches of this state, reported for the year 1900, was \$10.32. The average per member for that year in this church was \$17.68. On benevolent offerings alone the average for the state per Baptist member in 1900 was \$1.64. The average per member of this church for past ten years has been \$5.42 per year.

The statistics for 1900, as given in the State Annual for that year, shows only six Baptist churches in New Jersey raising more money than this church, though there are twenty-two churches with larger membership.

CAUSES.

Among the causes which have aided to secure this grand record of financial development we would suggest the following:

First. The possession of thoroughly evangelical pastors. All the pastors—we can with special emphasis speak

of Pastors Smith, Stubbert, Simons and Cook, having known them intimately—have been men who believed the Bible thoroughly and were in fullest sympathy with the conviction that all men need the Gospel and that it is the duty of the church to give it to them at home and abroad.

Second. Discarding all questionable means for raising money for the Lord's work. Beyond doubt the most expensive and least effective means of securing money for church work is by means of fairs, suppers, entertainments, etc. Let Christians resolve to give directly to the cause the same amount that they spend indirectly for the same object and there will be no lack of means. A gentleman recently told me of a church fair in which his wife was greatly interested. She bought silk and other materials costing nearly ten dollars and then being very expert with the needle produced after days of careful work some beautiful object and donated it to the fair. It was finally sold at auction in the wind-up for some five or six dollars. Direct giving would have saved the lady much work and the church would have received nearly twice as much.

Third. Making Christian giving not a burden nor a mere duty, but a privilege and based on principle. Many members of the church have this conception of the matter and are striving to act as stewards for their Master, and are giving a definite portion of their income for His work. When all God's people accept and adopt this view of their financial obligations in connection with Christian giving there will be no lack of means.

Fourth. While every pastor has held up high ideals and exerted true influence in the financial affairs of the church it is only proper to say that Pastor Cook has made an exceptional record in that respect and in large measure the splendid record of the past few years is due to his explicit and forceful teaching and influence.

EFFECTS.

It is our conviction that other departments of church life and activity have been helped through the existence of Scriptural and noble methods in the finances. We believe it has had much to do with the maintenance of the beautiful spirit of unity and harmony which has been so eminently characteristic of the church. An influence has been exerted on other churches which has been stimulating and inspiring. The Bloomfield church has a reputation as exceptionally successful and generous, and other churches have been moved to follow its example.

Now all this may seem inclined to awaken pride and boasting, but such should not be the result. While rejoicing in the record just recalled, let us remember that the inspiration to do has been from God's Spirit and the ability to do of His enabling, and say "Not unto us, O Lord, not unto us, but unto Thy name be glory." Nor have we yet reached the standard, so, praising Him for His grace and help in the past, let us seek in future to make our financial work even more to His glory.

ADDRESS.

BY CHAS. G. RUSSELL.

Subject.—Blessings realized from organized work.

In the earliest days in the history of the Christian Church it was found wise to carry on its varied activities through organizations formed for that purpose, and in the sixth chapter of The Acts we read of a committee of seven, organized in the church at Jerusalem, to have charge of certain of its business; and from that time



CHARLES GILBERT.
TRUSTEE, 1856-1857.
" 1859-1894.



GEORGE HALL.
TRUSTEE, 1856-1857.



JOSEPH HAGUE.
DEACON, 1857-1865.
TRUSTEE, 1857-1861.
TREASURER, 1858-1860.
CLERK, 1860-1866.



WM. J. OMBERSON.
TRUSTEE, 1856-1866.
DEACON, 1862-1868.

until the present organizations have been used of God for the blessing of His own people and the spreading abroad of the good tidings of the Gospel.

Much of the work of our own church during the greater part of its history has been accomplished by means of its organizations, some of which remain and are doing good service to-day, while others having fulfilled their mission have passed away or been merged into other societies which with better equipment are filling a larger sphere of usefulness.

It would indeed be both interesting and profitable to review the histories of the organizations which are or have been a vital part of our church life, but it is our purpose to-night to present briefly the blessings realized from organized work; realized by ourselves and by others to whom the blessings have been extended.

With us, as with so many other churches, the women have been an important factor, and at no time in our history have we lacked for those who, like Lydia and Dorcas of old, were zealous in good works; it is therefore fitting that we should first consider the blessings arising from the organized efforts of our sisters in Christ.

Heading the list are the Women's Home and Foreign Missionary Societies with their long and useful careers, whose meetings have been the means of fostering the missionary spirit in the sisters of the church, whose contributions of money have been sent to all parts of the mission field at home and abroad, and whose prayers accompanying their gifts have made them more effective. Surely many far-away corners of the home land and the remoter parts of the earth are sharing in the blessings of these organizations; and to-day missionaries, colporteurs, Bible readers and Christian workers, some of whom have been brought out of the superstition and degradation of

heathenism, are spreading still farther the gracious influences set in motion by these societies, and who shall say where the circling waves of blessings shall finally find rest?

Then, too, there are missionaries laboring on the frontiers of our own country whose hearts have been made glad by the receipt of boxes or barrels, proof of the loving interest of Christian women of an Eastern church, and whose contents helped to supplement an income all too small.

Surely many times has joy come to the hearts of the members of these organizations as grateful acknowledgments have caused them to realize that it is indeed more blessed to give than to receive.

What the organizations just mentioned have done for the women of the church the Farther Lights Circle is doing for our young ladies; China and Assam, as well as the great city across the Hudson, are partakers of the blessings resulting from their works.

Study of mission fields and the problems connected with them has brought to this circle a broader outlook, a better comprehension of God's dealings with the nations, a keener sympathy with missionaries and their helpers, a deeper love for the Saviour and a stronger interest in His world-wide work for the salvation of men, and thus has blessing returned in full measure.

How beneficent and multiform have been the labors, how many homes have been brightened, how many sick-rooms cheered, how many needs supplied and how much suffering relieved by the gentle ministry of the various circles of King's Daughters that have from time to time worked in connection with this church.

The mission in Glenwood Avenue, Mountainside Hospital, St. John's Guild, the workers in the slums of

the cities and many other worthy objects have been the recipients of their benefactions and have abundant cause to be grateful to those who have in "His Name" given liberally of time and means.

But what would our church be without its Mite Society? Truly may it be said its mites are mighty. Go to our treasurer and ask of him "Do you know of blessings realized from the efforts of the Mite Society?" and he will testify of financial burdens made lighter by the work and self-denial of its members through their repeated contributions to the church treasury; or inquire of the Board of Trustees and they will tell of furniture, of carpets and of other material comforts made possible by their co-operation, and how large a number of those present have on many occasions been partakers of their generous hospitality.

Verily many blessings have been received at the hands of the Mite Society, and were they asked what has been your share of these benefits, we are sure the reply would be "the joy of serving this loved church and its glorious Head."

Our young people have for many years been organized for special work and their societies under various names have wrought for the good of our young men and women along social, intellectual and spiritual lines. Some in the room this evening will recall with tender memories the young people's prayer meetings, which at first were held in the little room in the basement now known as the kitchen, but later, because of increasing attendance, were transferred to the present dining-room; in those meetings the Spirit of God was often manifested in power, souls were saved and the room rang with praise and testimony from those rejoicing in a new-found hope. Many are there to-night, some perhaps here present and others in

distant parts of the land, to whom the rooms below are veritable Bethels, for there God met and blessed them.

Fond recollection carries us back also to the social side of these associations and recalls the gatherings which bound the young people together in fraternal regard, or to the meetings which through study and reading sought their mental improvement.

But these are of the past and to-day are overshadowed by the Young People's Society of Christian Endeavor, the giant of young people's organizations, with its fuller equipment for service, its many committees, special literature, systematic plans for Bible study, and its local, county and national conventions, bringing our Christian youth into contact and sympathy with those of other denominations, widening their field of usefulness and increasing the possibilities of their being blessed and of becoming a blessing to others.

While only eternity can fully measure the influence exerted for good by the banding together of our young people in this society, whose aim is found in its motto, "For Christ and the Church," the careful observer of church life to-day can readily see the advantages derived from utilizing the freshness and vigor of our younger members.

Any organization which persistently seeks the up-building of young Christians, and their training for active service, both in word and deed, is rendering a service of inestimable value to the present and future generations, and this we believe the Christian Endeavor Society is accomplishing; therefore we are grateful to God to-day for the blessing of young people thoroughly grounded in the word of God and furnished for every good work, and we look forward with confidence to the future, fully believing that when the time comes when those who are

now manfully and faithfully bearing the heat and burden of the day must cease from their labors, there will be found graduates of the Endeavor Society ready to assume the burdens and fully qualified to carry on the Lord's work.

Linked to this organization is the Junior Society of Christian Endeavor, which is carrying on a similar work among the boys and girls of the church and congregation, and what a blessed service it is, and how full of promise for the future, that our boys and girls so early in life should be brought to know the riches of God's word, encouraged to use their voices in the service of the Master in public prayer and testimony, and be given a knowledge of and an interest in missions at home and abroad.

Thank God that *our* children have in the Junior Society advantages that *we* never knew. May the heart of every parent whose boys and girls are connected with this organization experience the joy and blessing of seeing them while young brought into the fold of the Good Shepherd.

Nor can we forget the work that some years ago was begun by that sainted woman of God, Mrs. Mary Rassbach, in the Glenwood Avenue Mission; right nobly did she and her faithful associates labor and the Lord of the vineyard rewarded their fidelity and gave them a harvest of souls.

Changing conditions made it wise that the work should cease, but the blessing still continues, finding testimony in changed lives and gladdened homes and joyous echo in the hearts of those sacrificing time and comfort for the good of others and the glory of God.

These, brethren, are but few of the manifold blessings realized from the organized work of this loved church,

and I doubt not that many great and important benefits have been omitted from this fragmentary and imperfect review; but inadequate as their presentation has been, should we not be moved with profound gratitude to the Heavenly Father and be ready to exclaim with the Psalmist, "I will bless the Lord at all times, His praise shall continually be in my mouth."



THOMAS PEACOCK.
TRUSTEE, 1862-1863.



THEODORE R. BEARDSLEY.
TRUSTEE, 1863-1864.
DEACON, 1889-1890.



DAVID WINANS.
TRUSTEE, 1865-1870.



ELDRIDGE VAN DE WERKEN.
TRUSTEE, 1867-1886.
DEACON, 1868-1886.

Jubilee Day.

Monday, November 25th, was Jubilee Day, for it was on that date, 1851, that the church was organized. Special interest centred in the exercises of the day, and before the close of the evening service the tide of joyous enthusiasm ran very high. The feeling of gladness began to manifest itself in the afternoon at four o'clock, when a members' reunion was held in the school-room. For an hour and a half, former members gladly greeted one another, renewed old friendships and rejoiced with the present members. Among those present was Mrs. Henry F. Smith, of Mount Holly, N. J., whose late husband was pastor from 1858 to 1869. Hanging on the walls of the room was a collection of photographs of nearly all the men who had served the church as pastors, deacons, trustees, clerks, treasurers, or Sunday-school superintendents. There were about forty pictures in all, arranged in groups by Deacon J. B. Maxfield. These pictures attracted the attention of both former and present members.

Equally interesting was a unique and most complete membership memorial roll and cabinet, which had been designed by Mr. F. W. Hewes. A brief description of it

will doubtless prove interesting. The cabinet contains a web of cloth-lined paper over thirty feet in length, upon which are inscribed the names of the 1252 persons who united with the church during the fifty years of its history. A colored line opposite each name indicates at a glance just when the individual became a member, and stopping at the right year space, how long the membership continued. If the person's membership ceased for a time, and was then renewed, the break in membership is shown by a corresponding break in the color line. It also indicates in what pastorate each person became connected with the church. If the member occupied an official position, that fact is indicated and also the years of such service. Diagrams also appear showing the membership at the close of each year and the financial record of the church in the amount of money raised in each of the fifty years for home expenses and for benevolence; also the reduction each year of the mortgage debt incurred in erection of Sunday-school room. This unique cabinet will itself remain a most interesting and valuable memorial of the jubilee celebration, the passing years adding more and more to its value as an historical record of an unusual character.

At 5.30 a collation was served in the dining-room of the church during which delightful sociability prevailed everywhere.

At the evening service the church was filled with an eager, expectant congregation. The pastor presided. Greetings were read from former members of the church now living at a distance, among these messages being one from Mrs. Sarah E. Ward, one of the constituent members, who on account of feeble health was unable to be present. The greeting of the Sunday-school to the church, given on page 17, was read by Superintendent F. B. Stone, and was warmly received. An historical paper, given in full on subsequent pages, was read by Mr. D. G. Garabrant. This was followed by the presentation by the treasurer of a financial statement, showing receipts and expenditures in building the new school-room, after which the mortgage, which had been canceled, was duly cremated by Mr. J. B. Maxfield, president of the Board of Trustees, assisted by Mr. D. G. Garabrant, the treasurer. The burning of the document was received with hearty applause and waving of handkerchiefs by the audience. Joy filled all hearts as the people realized that years of labor and self-sacrificing giving had resulted in this long-looked-for consummation. After the paper had been reduced to ashes Mr. Maxfield delighted the audience by reading the poem entitled "No Mortgage on the Church," which is given on pages 69, etc.

This service, so full of glad good things, was made all the more enjoyable by the singing of a duet by Mrs. W.

H. Burn and Mr. E. M. Healy, entitled "Peace to This Dwelling," and a solo, by Mr. Robert J. Black, entitled "Praise Ye the Lord." The service closed appropriately with a solo and chorus, "Glorious Day in Zion." Mrs. Franklin A. Stone presided at the organ.

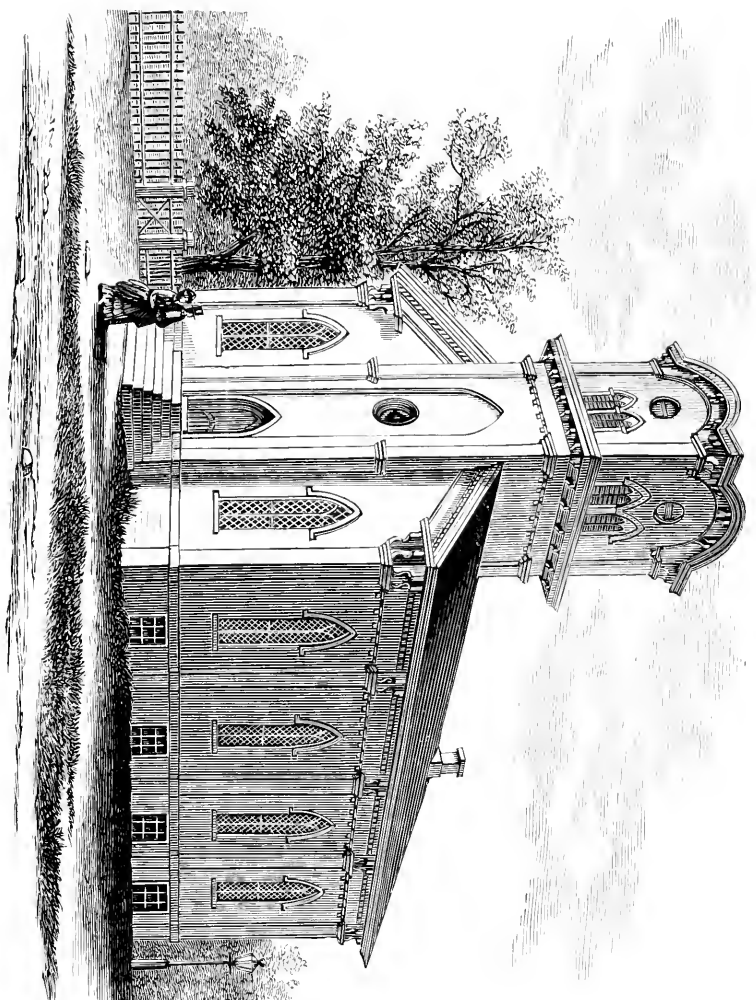
HISTORICAL SKETCH OF THE FIRST BAPTIST CHURCH OF BLOOMFIELD, N. J.

BY D. G. GARABRANT.

EARLY BLOOMFIELD BAPTISTS.

In some parts of New Jersey, Baptists were among the early settlers, having organized churches in 1688 at Middletown, Monmouth County; in 1689 at Piscataway (now Stelton), Union County, and in 1690 at Cohansey, Cumberland County. There are also now in existence eighteen Baptist churches in various parts of the state which were organized in the eighteenth century, the nearest to Bloomfield being those at Scotch Plains, Morristown, and Lyons Farms.

Bloomfield and neighboring towns, however, were settled by people of Presbyterian faith, and all Baptist churches about here are of comparatively recent date. Until after 1850, the "old church," as it is called—erected by the First Presbyterian Congregation, at the head of the Park, in the latter part of the last century—was the only church in the village of Bloomfield, although it had then become a place of some 2000 inhabitants. There was a little Methodist church on what was called the Paterson road (now Broad street), above "Bay lane," about a



VIEW OF CHURCH BUILDING AS ERRECTED 1853.

mile out of town, and both Presbyterian and Methodist churches at West Bloomfield (now Montclair), which was then in Bloomfield township. In Bloomfield village, however, the "old church" had the field to itself until our church was built in 1853, followed closely by the Park Methodist Episcopal Church the same or following year.

Although occasionally Baptists resided in Bloomfield prior to 1850, they were too few in number to set up the standard in a community so little in sympathy with their peculiar views and convictions. Among the very few having Baptist principles of whom we have learned as residents here prior to 1850, were a Mr. Miller and a Mr. Owen, who lived here about 1815 to 1820, and who with one Presbyterian and one Methodist started a union meeting at the school-house in the Montgomery neighborhood, on the eastern border of the town. Also, a Mr. Conry, who about the same time resided here and attended the Presbyterian church, and who was known by the distinctive name of "the Baptist." Other early Baptist residents were Mrs. William B. Davey and Mrs. Isaac Dodd—whose Baptist views were well known from her regular trips to New York to attend communion, a trip to New York being quite a journey in those days—and about 1835, Thomas Day and family. All these, with the exception of Mrs. Dodd, had left the place before any move was made known towards organizing a church.

There were, however, several other Baptists who came into Bloomfield during the first half of the last century, who, strong in Baptist principles, stood ready as soon as an opportunity offered to raise a standard here. These were Mrs. Charlotte Vanderpool, Samuel A. Brower, Uzal D. Ward and wife, William Clark and wife, Sylvester P. Looker, Joshua Crane and wife and Mrs. Caroline Sanford.

About 1850 there moved into the place Charles S. Willet, not then a church member, but having a hearty interest in religion, and a Baptist in sentiment; his family were in sympathy with him, and at least one member of it, Mrs. Ann L. Fisher, was a Baptist member. Also about this time David Cairns and his wife, staunch and earnest Baptists, and George Sherwood, whose wife was a Baptist member, removed to Bloomfield. These few accessions, although they brought up the total number of Baptists to but little over a dozen, seemed to be all that was needed to justify these earnest upholders of the truth in attempting what they had long had it in their hearts to do, and though it involved earnest and hard work they were ready for it.

The first steps toward establishing a regular meeting in this neighborhood seem to have contemplated West Bloomfield (or Montclair) as the location, and a number of prayer meetings were held at the residence of Joshua Crane, who lived there. These meetings were aided by Rev. J. Q. Adams, then pastor at Caldwell. This was about 1850. As, however, Bloomfield was decidedly more central for the few Baptists in the neighborhood, the meetings at West Bloomfield were discontinued and thought was turned towards a permanent work in the former place.

ORGANIZATION.

We have thus briefly sketched the history of Baptists here previous to the organization of a church, which occurred in the autumn of 1851, just fifty years ago. On November 25th of that year the brethren and sisters, though few in number and weak financially, met and organized.

The following constituent members signed the Articles of Faith and Covenant:

William Clark, Samuel A. Brower, Mrs. Sarah E. Ward, Mrs. Charlotte Vanderpool, Mrs. Hepzibah Cairns, Mrs. Clarissa Crane, Mrs. Ann E. Sherwood, Mrs. Ellen Clark, Uzal D. Ward, Sylvester P. Looker, David Cairns, Joshua Crane, Mrs. Caroline Sandford. in all thirteen persons.

In addition to the Willet family, of whom we have spoken as instrumental in bringing about the formation of this church, there should be mentioned several other earnest consecrated helpers. Some of these were Baptist members and others Baptist only in conviction, but they were all in hearty sympathy with the movement and bore their full share of the burden.

These constituent helpers—if not constituent members—were: Mr. and Mrs. Charles S. Willet, Mrs. Ann L. Fisher, Miss Sarah Willet, Miss Angie A. Fisher, Miss Martha Jones (now Mrs. Henry Spear), Mrs. Mary Davison, Robert Travis and Mrs. Thomas Cadmus.

The church owes much to these helpers, as well as to the original members. It is a grand thing to be a helper—a noble office open to every one.

Of the constituent members only two are now living—Mrs. Clark and Mrs. Ward. Of the “constituent helpers” three still remain members of the church and helpers as of yore; they are Mrs. Spear, Miss Fisher and Mrs. Cadmus.

There is also still with us one who, although not associated with the movement before organization, did become identified with it almost immediately after—we refer to Mrs. Charles Gilbert. She, with her husband, was among the first to be baptized. They were with the church when it met in the Franklin schoolhouse, and Mrs.

Gilbert is still among us, an earnest, loyal member for nearly fifty years.

The courage and faith of this little band was shown by their prompt action, having at their first meeting, November 20th, 1851—even before their organization was completed—appointed a committee to raise money “for building a meeting house,” and at their third meeting, December 2d, a committee was instructed to purchase a lot. Of course a temporary home was needed for this new church family, and for this purpose the Franklin schoolhouse, located in the southeast part of the village, opposite the present residence of Dr. Harry E. Richards, was rented, repaired and furnished. Prayer meetings and Sunday-school services were held in the latter part of 1851, but preaching services were not begun until February 1st, 1852.

On February 13th the church was recognized. The exercises of the public recognition were held in the Lecture Room of the Presbyterian Church, kindly offered for the purpose, and were participated in by Revs. J. Q. Adams, William Hague, D. D., Thomas Armitage, D. D., H. C. Fish, D. D., and J. R. Stone.

At first the church seemed likely to locate in the extreme southern part of the town, and the committee to secure a lot reported that the most suitable one they could obtain was one belonging to Mr. James Wharry; it was situated in the neighborhood of the present residence of Brother J. B. Maxfield. In March, however, a very much wiser choice was made and the present church property, corner of Franklin street and Washington avenue, was bought for \$950.

The original plot purchased for the new church building was much larger than the present one, three building lots, one on Franklin street and two on Washington avenue, having been sold from it. Soon after securing the



John D. Meeson.
PASTOR, 1852-1853.

lot, plans for a house of worship were obtained and work on it was begun, but it was not completed until about June, 1853.

On the 4th of April, 1852, six persons were baptized by Rev. H. C. Fish, D. D., of Newark, in a stream not now in existence, but which then ran by the residence of Mr. C. W. Powers, very near the present Brake Shoe Works. The first person baptized into the fellowship of the church was Thomas T. Cadmus. A large number witnessed the first baptism in connection with the new church, and to very many it was the first time they had seen Christian baptism as taught in the Bible.

FIRST PASTORATE.

On July 4th, 1852, Rev. John D. Meeson, of Newark, N. J., was called to the pastorate, a salary being offered him of \$400 per annum. He accepted, and soon after began his labors, but on February 1st, 1853, he resigned. During his brief pastorate twelve were added to the church—five of these by baptism. During the last month of Mr. Meeson's pastorate the meetings of the church were transferred from the Franklin schoolhouse to the lecture room in the basement of the new building.

It is evident from the records that the financial struggle had already begun which for many years tried the faith, patience and liberality of the little band. In December, 1852, an appropriation of \$100 was made by the New Jersey Baptist State Convention in aid of the church, being the only financial assistance ever received from the convention.

SECOND PASTORATE.

On March 13th, 1853, a call was extended to Rev. James H. Pratt, of North Granville, N. Y., which was accepted. The salary was fixed at \$600.

On July 14th the new house of worship was opened with appropriate exercises. Up to this time about \$3250 had been raised, leaving about \$5250 still to be secured to cover the cost of the building and lot. Of this sum \$4053 was subscribed on Dedication Day, and the balance, about \$1200, was carried by a generous brother for nearly a year and then he presented the church with a receipt in full. Of the \$8500 expended, nearly \$1000 was contributed by members of the Willet family, and about \$3500 by Deacon S. A. Brower, who went to his rest during the past year. Although these contributions were much the largest, other members gave generously and to the point of sacrifice for the Lord's work. It is only proper to record that among the contributors appear the names of quite a number of prominent Presbyterians of the village who aided this struggling band by generous contributions.

From this time the church seemed to prosper in its work, gaining in strength and influence, and its membership increasing more rapidly. Financially, however, the church did not gain so fast, most of the members being in very moderate circumstances. The records reveal how serious were the struggles with poverty. In 1855 it was voted to instruct the trustees "to apportion to each member an amount towards paying the indebtedness of the church to the pastor" and then to call on each member and endeavor to collect the assessment. It is further recorded that the pastor and Brother Brower (to whom the church was indebted) declared that whatever the success of the effort they would consider the balance still owing to them at the conclusion of this endeavor as canceled.

Evidences of economy are found in the trustees' records, which tell us of their appointing Brother Landau



J. H. Pratt

PASTOR, 1853-1858.

(grandfather of our Brother Harry L. Osborne) "a committee to have the ashes carefully sifted," ceasing to employ an organist, resolving that they could not pay the sexton more than \$50 per year, etc. This struggle, however, reached its height when the financial crisis of 1857 and 1858 swept over the land, paralyzing business and depleting incomes none too large before. We find then the trustees resolving that after providing for other necessary expenses they are only able to estimate as available toward paying the pastor's salary, the sum of \$250. In the entire year of 1857 the total receipts were only \$637.39, and when the pastor resigned, soon after, they were only able to pay him by mortgaging the church property for \$450.

In this connection we should notice the liberality of the church to benevolent and missionary objects. While the offerings were not large in amount, they were liberal in view of the ability of the church, and their spirit was admirable. Before their house of worship was finished a committee was appointed to prepare a plan for benevolent operations, and this resulted in the adoption of a schedule of collections occurring every alternate month, and a collector was appointed for each society—Missionary Union, Home Mission Society, etc., "whose duty it shall be to see every member of the church, and request a weekly, monthly or yearly offering to such society." On January 10th, 1855, their financial embarrassment was such that they voted to discontinue the collections for benevolent objects, and take a special collection the first Sabbath in each month towards paying the church debt. Apparently, however, the benevolent offerings were soon resumed, as we find in the latter part of the same year a motion "That no collection for benevolent objects be taken until our church debt is paid," was voted down. Even during their severest struggles the benevolent offer-

ings were continued, and generally with an increase each year.

In 1857, just when the fight with poverty was at its worst, a new trouble culminated which shook the church to its center, caused hard feelings, and resulted in the loss of a large number of members. A schism was introduced by some who favored open communion, a resolution being offered in business meeting "That the pastor, on Communion Sabbaths, frame his invitation to a seat with us to include all who are members in good standing in any evangelical church." The leader in this was a man of large influence, and financially one of the most able members of the congregation. The resolution was defeated, though, as above stated, the church was sorely tried and weakened, temporarily, by the experience. The stand was firmly taken against this sacrifice of Baptist principles, because loyalty to the truth demanded it. The church after this action was no less catholic and fraternal in its sympathies with other denominations, and its record since has shown it to be earnest and among the foremost in every union movement of God's people.

The gracious revival which swept over the land in the winter of 1857 and 1858 was experienced here as elsewhere. Daily meetings were held and many were saved, and wanderers recalled.

On April 5th, 1858, Mr. Pratt resigned the pastorate, having accepted a call to the church at North Granville, N. Y., from which he came to Bloomfield. He was an earnest, godly man, did a faithful work, and the church made decided progress during his pastorate of five years. He left many warm friends here, though some felt that if he had taken a more decided stand against the open communion movement it would not have gone so far and the church would have been spared a trying experience.

There were received into the church during this pastorate: By baptism, 78; by letter, 42; by experience, 1. In all received, 121.

THIRD PASTORATE.

For several months after the resignation of Mr. Pratt, April 5th, 1858, the church was without a pastor. On August 8th following, a call was extended to Rev. Henry F. Smith, of Banksville, Conn., and it was accepted. The new pastor found the church amid rather unfavorable circumstances. The effects of the attempted schism already referred to were still very apparent, and the financial situation was serious. In June previous a special committee had been appointed to collect money to pay "three accounts which are of long standing and ought to be paid." At the next meeting "the committee reported no success," and at a still later meeting the record reads, "the committee reported discouragingly, want of success, and resigned." Under the leadership of the new pastor, with the blessing of the Lord, the skies gradually brightened, and in 1863, five years later, it was recorded by the trustees that the financial situation was "healthy and the outlook flattering." The church did not, however, have any surplus means then, nor has it had at any time since. The wealthy have never been among its members. It was only two years after the above quoted cheerful record that the Young People's Aid Society was appealed to by the trustees to assist them in a financial crisis. On the whole, however, there was a gradual increase in financial strength throughout this pastorate.

The duty of Christian giving was not only inculcated by precept, but in 1865 it was voted—and the record still stands as a rule of the church on the subject—"That any

member refusing or neglecting to contribute according to his or her ability for the support of the Gospel here, shall be subject to discipline."

In this pastorate the principle of Christian benevolence, which had already been creditably developed, considering the financial struggles of the church, was cultivated and broadened so that there was a marked and steady increase every year, the benevolent offerings rising from an average of about \$100 to about \$700 annually.

In this connection it should be noted that although during its earlier history the church had depended somewhat on fairs, festivals, etc., for support, it now, under the sound teaching of Pastor Smith as to Christian giving, totally discarded all such—shall we say unprincipled?—methods of getting money for the Lord's work. The position then taken on this subject has been maintained ever since.

Another unwise custom which might well have been discarded at the same time, but was not, and which lingered until the end of this pastorate, when it disappeared never to be resurrected, was the annual donation to the pastor, which was understood and agreed upon as part of the pastor's compensation. This part of the pastor's salary, however, was faithfully paid each year, according to agreement, and doubtless a good social time was enjoyed, though perhaps the net gain to the pastor was not very great after allowance had been made for "wear and tear."

Pastor Smith was in hearty sympathy with the young people, and under his lead they developed a power for good decidedly in advance of anything in the earlier history of the church. This development of the young people was greatly to their advantage and that of the church then and ever since.



Henry H. Smith.

PASTOR, 1858-1869.

He took a very active interest in the Sunday-school, and served three years as its superintendent. The school was prosperous during this pastorate, and reached the largest membership in its history up to about ten years ago.

While Mr. Smith was pastor that exciting period of our national history occurred in which the Civil War took place. Pastor Smith took a prominent and patriotic stand, and the influence of the church was most decidedly for God and our country. This cannot be better demonstrated than by stating the simple fact that twenty members of the church—with a total male membership, including all ages and conditions, of only about sixty—entered the United States army.

The spiritual interests of the church were most earnestly fostered and the Gospel was faithfully proclaimed. A steady and healthy growth marked the entire pastorate, but seasons of special interest and ingathering occurred in 1860, 1864 and 1866, the number received by baptism then being respectively 27, 19 and 31.

On March 4th, 1869, after a connection with the church of nearly eleven years, Brother Smith resigned, much to the regret of all, having accepted a call to the First Baptist Church, New Brunswick, N. J.

To the piety, executive ability and faithful labors of Henry F. Smith, under God, we believe the success and development of the church are largely due. The lines of action in many respects which mark the church to-day were initiated under his ministry.

The total number of members received during this pastorate of about eleven years, was: By baptism, 129; by letter, 85; by experience, 7; by restoration, 9; in all, 230.

FOURTH PASTORATE.

On April 22d, 1869, a call was extended to Rev. W. F. Stubbert, D. D., of Watertown, Mass., which was accepted, and the work of the church continued without interruption from the change of pastors.

A year or two previous to this time a mission Sunday-school had been started in an old chapel on Franklin street, near what is now known as Silver Lake neighborhood. It was continued several seasons under the lead of Deacon Eldridge Van De Werken.

In the fall of 1869 another service outside of the usual church appointments was initiated; a meeting for prayer, preaching, etc., conducted in the German language, being held weekly in Unangst Hall in the village. These meetings were discontinued after some five or six months. This was the second attempt at special work among the Germans; early in the history of the church (about 1854) such a meeting having been established and well sustained for two or three years. It is to be regretted that this work was not continued, as then there was no German church in the village, and the field was a promising one. The young and struggling church, however, had its hands so full in caring for its own immediate and pressing needs that this movement was dropped.

About 1871 regular weekly prayer meetings were begun in Montclair under the lead of the pastor and with the assistance of several brethren from Bloomfield. They were held at the homes of various Baptists resident in Montclair. The outlook for the early organization of a Baptist church there was promising, but the death of Dr. E. E. L. Taylor, one of the most active supporters of the work, and other unfavorable circumstances, led to its postponement. These meetings were maintained for about three years.



N. F. Stubbert.

PASTOR, 1869-1875.

Still another line of activity outside the regular church appointments was the old Saloon Mission at Bloomfield Center, a union effort in which our people as well as the other evangelical denominations in the village heartily participated. This work began in the fall of 1875, and was continued until March 23d, 1878, accomplishing much good.

In 1872 the church was presented by Mr. Henry C. Spaulding with a beautiful bell weighing over three thousands pounds, placed in position in the tower ready for use entirely without expense to the church. A few years later this bell became cracked and was recast into a smaller bell weighing a little over two thousand pounds, the excess metal paying the entire expense of the change. This smaller bell was deemed large enough and much safer and better adapted to the tower, where it is placed. It is still in use, retains the beautiful tone of the original bell, and has faithfully called God's people to the house of prayer during these many years.

A change of great importance was made in the fall of 1874, when the church voted unanimously to adopt the system of free seats, and instead of relying principally for income to meet current expenses on pew-rents, to depend entirely on the voluntary weekly or monthly offerings of the people. This plan was proposed in 1867, and discussed by the Board of Trustees, but a committee to whom it was referred reported that they met with but "little encouragement, and advised that the idea be dropped." Now, however, the plan was adopted with enthusiasm, and from its very inception it was, and to the present time has continued, very successful. The income of the church increased the first year under the new plan more than 20 per cent over the year previous.

In the summer of 1874 the pastor's health failed, and

he was voted a leave of absence of several months. In 1875 it again became necessary for him to be relieved for two or three months, and then finding himself still unable to resume his pastoral duties fully, he offered his resignation to take effect January 1st, 1876.

During this pastorate the Gospel was faithfully proclaimed and there was manifest a growth and development of the church generally. A high standard of Christian life and duty was inculcated, and the truth preached without fear or favor.

We observe on the records a preamble and resolution adopted in 1871 as expressive of the views of the church then, and which has never been rescinded, which just here we will quote:

"The church, having heard with deep regret of some of her members indulging more or less frequently in social dancing—a practice strongly condemned by the Word of God as evil, and so regarded by the most godly of His servants in every age—and feeling that this harmful practice is much more likely to increase than to wane by its being suffered to remain unnoticed; and feeling sacredly bound to seek and promote the spiritual welfare of all her members as of the whole body, and not to suffer sin unrebuked on any brother, or countenance any act or course in any of her members by which her peace, prosperity and usefulness are impaired or any brother caused to offend; therefore

Resolved, That the church feels constrained to express her deep sorrow that any of her members should have at any time indulged in this practice, and her earnest hope that all her members will henceforth, at all times, under all circumstances, and utterly, abstain therefrom."

Several seasons of special religious interest were enjoyed, the most marked being in 1870 and 1874, and

the church continued to increase in membership except during the last two years of the pastorate.

The benevolent offerings of the church fell off considerably, except in the years 1870 and 1873, but the amount raised for current expenses was largely increased, and the total receipts for home expenses and benevolence combined were larger than ever before, and the average for the seven years, 1866 to 1875, both inclusive, is higher than the annual average for the ten years following.

Dr. Stubbart, like his predecessor, was an earnest, godly man, and thoroughly devoted to his charge. He did especially valuable and helpful pastoral work, and brought joy to many homes by his genial and kindly words and ministries. A man of very positive convictions and most emphatic in his expression of them, he naturally found some opponents, but he also made many very firm friends.

During this pastorate of nearly seven years there were received into the church: By baptism, 64; by letter, 57; by experience, 4; by restoration, 1; in all, 126.

FIFTH PASTORATE.

On April 10th, 1876, Rev. Ezra D. Simons, of Vail Avenue Church, Troy, N. Y., was called to the pastorate, and accepted, entering upon his work May 8th following.

The twenty-fifth anniversary of the organization of the church occurred in the fall of 1876, and on November 28th of that year the event was celebrated by services in the afternoon and evening, and a social reunion, at which a collation was served between the sessions. Many old members of the church were present, and it was an occasion of much interest.

Letters were read from the first two pastors, Revs.

J. D. Meeson and James H. Pratt, and the three later pastors, Brethren Smith, Stubbett and Simons, were present and participated in the exercises. The Rev. J. W. Sarles, D. D., also delivered an address. On this occasion about \$1,100 was raised to cancel a small mortgage and floating debt against the church.

In the earlier part of this sketch we referred to the old Saloon Mission, in which our people were actively interested. When this work was discontinued in the spring of 1878, Pastor Simons and a number of others, feeling the importance of some effort to reach the young men especially, who were being drawn into the saloons which abounded in the village, determined to establish a temperance meeting in the lecture room of the church.

This meeting was held every Saturday evening, and was well sustained for four or five years. Interesting and well-known speakers were present at almost every meeting, and very inspiring and profitable services were held. Temperance sentiment was greatly strengthened and developed. Its success was largely due to the earnest efforts of Deacon Charles W. Maxfield.

Deacon David Cairns, one of the constituent members, died December 18th, 1881, and left a legacy of \$1,000. It was, without restriction, to be used by the trustees for the benefit of the church as they might deem best.

In 1884 the accumulation of a fund for a Sunday-school building was begun by vote of the Board of Trustees. The real beginning of this fund, however, was not this action of the Board of Trustees, but in the dying gift of a member of the Sunday-school—Annie Simcox Smith—who about 1868 had left to the school a small sum of money which she had saved as her offering toward a new school-room. This small sum thus became the



Ezra D. Simons

PASTOR, 1876-1887.

nucleus, and with other trifling amounts added from time to time, amounted to some \$200 when this action was taken by the trustees.

Late in 1885 the Montclair Baptist Church was organized, and eight members were dismissed to join that movement. Pastor Simons, as well as his predecessor, had labored earnestly to bring about this result, and took an active part in its final consummation. This took away some valuable members; especially Brother G. P. Farmer, who had been an active member of the Bloomfield church, but who entered into the work in Montclair with redoubled energy and consecration.

Although quite extensive repairs and improvements had been made in the church property several times—notably in 1871 and 1879—the largest work of this kind was done in 1886, when about \$2,000 were expended. The entire sum was covered by subscriptions before the work was begun.

In 1887 a legacy of \$500 was left the church by Dr. Thomas, a Baptist, and a resident of Bloomfield, but who had never united with our church. It was specified in the will that the bequest should be added to the fund for a new Sunday-school building.

On the last Sabbath in November, 1887, Pastor Simons surprised the church by announcing his purpose to resign the pastorate, to take effect January 1st following, he having received and accepted a call to be associate pastor of the Calvary Baptist Church, New York. His resignation offered at a later date went into effect January 1st, 1888, ending up to that time the longest pastorate in the history of the church, eleven years and eight months.

These years were marked by much earnest work both by pastor and people—especially the former—and gratifying results followed. The church increased in

number and influence and many were won to Christ. Several seasons of special ingathering occurred, notably in 1877, 1879 and 1884. The revival in 1877 was the most marked in our history; special meetings were held every night for nearly four months, and 108 were received by baptism and six by experience.

Financially the record was good, and although the contributions were not quite so large as either before or since, this department of the work was in a healthy condition.

In the previous history of the church only one member of the church had been licensed to preach—Theodore Holt, in 1862—but during this pastorate two more brethren were by vote of the church made licentiates, viz.: Joseph B. Maxfield and William C. Owen.

Two members entered the ministry and became pastors: Rev. Henry B. Maurer and Rev. William C. Owen. The church had a lively interest in these two brethren and gladly helped them during their studies.

During this pastorate—on April 1st, 1881—our Brother Joseph B. Maxfield became identified with the Silver Lake mission, which had then been in existence several years. Since that time Brother Maxfield has been most deeply interested in this work, has given it earnest thought and effort, and great good has been accomplished. While strictly speaking this can hardly be called a mission of our church, it has certainly had a warm place in our sympathies, and a large share of its support has come from our people.

Pastor Simons was thoroughly consecrated to his work. At any and all hours of the night he was ready to aid and comfort the sick and suffering. In times of affliction he was peculiarly faithful—no service or sacri-

fice being too great for him to offer for those in trouble. These ministrations were as freely given to the humblest as to those more prominent.

His sympathy and help were not confined to his own congregation, but to any one in trouble he was a friend and helper. He left a host of warm friends in Bloomfield, both in the church and out of it. Brother Simons was an indefatigable worker, and his decease only a few months after his removal from Bloomfield was, in the opinion of many who knew him best, largely a result of overwork. His labors, pastoral, literary and official, were numerous, and the cause of God lost a most devoted servant when Ezra D. Simons was called home.

The record of members received during this pastorate is: By baptism, 249; by letter, 103; by experience, 16; by restoration, 8; total, 376.

SIXTH PASTORATE.

On March 1st, 1888, a call was extended to Rev. Charles A. Cook, of Parliament Street Baptist Church, Toronto, Canada, which was accepted and early in April he entered upon his work. Shortly after his coming he organized among the young people a Christian Endeavor Society, which has been through all these years a power for great good. It is in a flourishing condition and is one of the strong arms of the church. Under direction of this organization was published, from 1889 to 1895, a monthly paper, "The Worker," devoted to the interests of the church; it was an admirable feature of church enterprise, and might well have been continued.

One of the deepest and most widespread awakenings that Bloomfield ever experienced was in the spring of 1891, when Rev. B. Fay Mills conducted union re-

vival services here. Over 300 were hopefully converted, and God's people were greatly revived. This church and pastor had a large and active share in the work, and about forty were baptized and joined us.

The effort to accumulate a building fund for a Sunday-school room, to which reference has already been made, received increased attention after the coming of Pastor Cook, and about January 1st, 1891, the church, on the recommendation of the Board of Trustees, voted that provided the building fund (then about \$3,800, including the Cairns and Thomas legacies) should be raised to \$5,000 by April 1st, and pledges for \$8,000 more, payable in four years, should be secured, they would proceed to erect a Sunday-school building. Earnest efforts to meet these conditions were fully successful, the \$5,000 cash being secured, and additional pledges to about \$12,000, and the fine Sunday-school and lecture room we now possess was erected, and extensive changes made in the original church building in accordance with plans by Mr. J. R. Thomas, architect, of New York. The ground for the new building was broken April 24th, 1891, but the work was not fully completed until the next spring, the opening service being held March 6th, 1892, in celebration of the fortieth anniversary of the organization of the church.

The total amount expended was nearly \$21,000, and to secure the needed funds—pending the payment of pledges which were to run over four years, and also to cover the amount expended in excess of pledges—a mortgage of \$10,000 was placed on the property besides a considerable amount borrowed from the bank on notes. To-night these obligations are all paid, and our property worth fully \$40,000 is free and clear. The school-room is a model in its convenience and adaptability to our school



Chas. A. Cook

PASTOR, 1888-

work, and has given a new impetus to the Sunday-school, which now numbers over 400 members, and is in a most prosperous condition.

In 1892 was formed the Bloomfield Evangelical Union, a delightful organization, including the Presbyterian, Methodist, Congregational and Baptist churches of our town. This Union is still in active operation, and no church has had a deeper interest or larger share in it than our own.

The year 1893 saw two very important mission enterprises launched, at Brookdale and at Glenwood avenue. The former originated with Deacon Henry Hepburn, of the Passaic church, who generously purchased a Methodist church at Brookdale, not then being used, and gave its use for a mission to be under our direction. Two years later this became an independent church and is doing well.

The Glenwood Avenue Mission sprang mainly from the warm heart of our beloved and lamented sister, Mrs. John Rassbach, although in the work she had earnest helpers. This mission has recently suspended owing to changed conditions, but for seven or eight years it did a most beneficent work.

While the church has always been liberal in its support of missionary and benevolent work, it has during the present pastorate made a remarkable advance along this line, and greatly increased its offerings to such work. The year 1899, however, saw the inauguration of a movement decidedly in advance of anything previously undertaken, viz. : the raising of \$1,000 annually for the support of our own missionary on the foreign field. The missionary assigned to us by the Missionary Union was Rev. John M. Carvell, who with his wife is laboring in Assam, India. We are now on the third year of this arrange-

ment, and it has proven a blessing, and an inspiration to larger offerings for our local work, and to home missions. We rejoice in the courage, faith and generosity evinced in this large undertaking.

The most favorable conditions exist in every department of church work, complete harmony prevails among our members, and the abundant mercies of the past and present are only exceeded by the bright and hopeful outlook for the future.

Not only has this pastorate a remarkably favorable record along financial and benevolent lines, but a large measure of spiritual development has been realized, and a gratifying increase in numbers. The accessions from the beginning of the pastorate to this date have been: By letter, 141; by baptism, 243; by experience, 25; by restoration, 3; in all, 412. Present membership, 435.

In closing permit us to recall some of the more prominent names in the history of the past fifty years. To some of you the mere mention of these names will recall familiar faces. Among those who have held official positions we recall the energetic Deacon Clark, stately Deacon Crane, whole-souled Deacon Omberson, faithful Deacon Cairns, genial Deacon Ward, noble Deacon Willet, devoted Deacon Van DeWerken, generous Deacon Brower and others.

Most of those just mentioned served as trustees, but among others who have rendered faithful service in that position we recall Christopher Landau, Charles W. Powers, Charles Gilbert, Frederick Gilbert, Joseph Hague, Joseph F. Sanxay, David Winans, Charles W. Maxfield, George W. Pancoast and Richard Stout.

The following have served as treasurer previous to the present incumbent: Samuel A. Brower, Charles W.

Powers, Joseph Hague, Charles S. Willet, Joseph B. Maxfield and Seymour P. Gilbert.

The following as clerks previous to the present incumbent: Uzal D. Ward, S. A. Brower, Joseph Hague, Joseph B. Maxfield, D. G. Garabrant and Charles G. Russell.

But let us recall a few names among many honored and prominent, some of whom have occupied official positions, and some have not—Fisher, Cadmus, Dodge, De Graw, Smalley, Peacock, Hewitt, Beardsley, Hall, Watkins, Farmer, Miller, Osborne, Taylor, Whitman—but we must stop; the entire list would far exceed your patience, and while those named include the most of those who have held official positions, it is quite probable that as the Master looks over the roll he may pick out many unknown to office, but whose life and influence were equally or even more powerful in carrying forward His work.

Many of the names mentioned recall to our minds noble women who have labored here with a loyalty and faith surpassing that of the brethren. As the vast majority of our membership has been women, and they have always carried their share of the burdens and done their share of the work, we are certain the honor for whatever has been accomplished must very largely be awarded to them.

Surely in closing this hasty and imperfect résumé of the fifty years just closed we shall say, "Because Thou hast been our help, therefore in the shadow of Thy wings will we rejoice."

FINANCIAL STATEMENT.

The treasurer submitted the following financial statement :

Cost of Sunday-school building and improvements in main
audience room, including organ, furniture, etc. \$20,923 78
Toward this there had been secured up to time
of completion, March 1, 1892, in cash..... \$6,502 45

The balance was covered by :

Mortgage	\$10,000 00
Floating debt	7,109 00
Total debt, March 1, 1892.....	\$17,109 00

This indebtedness has been paid as follows :

In 1892	\$2,053 00
1893	1,856 00
1894	2,950 00
1895	1,500 00
1896	964 00
1897	1,024 00
1898	1,512 00
1899	1,250 00
1900	1,300 00
1901	2,700 00
	<hr/> \$17,109 00



REV. JOHN M. CARVELL,
Missionary to Assam, India. Supported by the Church.

POEM.

BY JOS. B. MAXFIELD.

NO MORTGAGE ON THE CHURCH.

Now let us kill the "fatted calf,"
And celebrate this day,
For the dreadful mortgage on the church
At last is wiped away.
We've burned the papers sure enough;
They are dead as dead can be,
Let us laugh and sing together,
For the dear old church is free.

We've had this burden on our hands
For years and years together,
But never once our courage failed,
Through cold or stormy weather.
We knew the day would come at last
When the struggle would be ended,
And shouts of joy and words of praise
With glad hosannahs blended.

A Goliath first it looked to be,
Of massive form and bearded,
But it has met a mightier foe
In our matchless Treasurer David;
With faith and works he led us on,
From year to year untiring,
And by his noble deeds and words
Our courage oft inspiring.

To him we owe our grateful thanks
For all his patient toiling,
E'en though at times he wearied us
With his persistent "dunning";
We're thankful that he punched us up,
The mortgage punch'd and down'd,
Until at last we knocked it out
In this great "Jubilee" round.

We've had a Cook, a perfect chef,
 Who has kept the pot a-boiling,
 And stirred us up with tongue of fire
 When obstacles were appalling.
 He had a hobby that he rode
 (We confess it was a good one),
 For every time he got a chance
 He preached the "Tenth of Income."

His plan was good, his motive pure,
 Well based on Scripture doctrine,
 And found a lodgment in our hearts
 Which we will never swerve from;
 Some of us had already learned
 The art of *systematics*,
 And so we hailed with heartfelt joy
 Our Pastor's *giving* tactics.

God bless him for his faithful work,
 His long and blessed labor,
 And may he never come to want
 Nor grow less in public favor;
 May peace and joy his pathway bless,
 And plenty crown his larder,
 And every year he stays with us,
 May we love him more and harder.

Our people too were good and true,
 Well drilled in ways of giving;
 They took right hold, both young and old,
 All previous records breaking.
 Some viewed with fear the startling pace,
 And wondered where we'd fetch up,
 But on we went with one intent,
 That mortgage for to burn up.

And now we've got the mortgage off
 And feel a sort of easy,
 What shall we do with our spare change,
 How keep from getting lazy?

We've got so used to "shelling out,"
 It will be hard to stop,
 And some new way we soon must find
 Or we will have a "drop."

Some say this room in which we meet
 Is open to improvement;
 That here we well might try our skill
 In a new *expansion* movement,
 Well, howsoever this may be,
 Of one thing be assured,
 When that time comes, and come it may,
 You'll find us all on board.

Now, while our hearts are full of joy,
 Pray let us not forget
 To thank the God of grace and love
 For being out of debt;
 He gave the silver and the gold,
 Nor left us in the lurch,
 But lengthened out our days to see
 No mortgage on the church.



JOSEPH F. SANXAY.
TRUSTEE, 1868-1882.



CHARLES W. MAXFIELD.
DEACON, 1871-1883.
TRUSTEE, 1871-1885.



JOSEPH B. MAXFIELD.
CLERK, 1866-1868.
TRUSTEE, 1867-
TREASURER, 1868-1889.
DEACON, 1887-



DAVID G. GARABRANT.
CLERK, 1868-1893.
TRUSTEE, 1875-
TREASURER, 1893-

Denominational Day.

Baptist Day was observed by a women's meeting in the afternoon at three o'clock, which was addressed by Mrs. R. M. Luther on "The Personal Element in Service." By many incidents she illustrated her theme and showed that it made all the difference with Christian people when through some providence of God, or call, they were brought into personal relations to God's great world work. The mother whose daughter becomes a missionary on the foreign field is awakened to a new and tender interest in missions such as she never had before.

At this service one of the two surviving constituent members of the church, Mrs. Ellen Clark, was present, and was warmly greeted by those who had known her in the early days of the church's history, and by others also who were glad to grasp the hand of one of the original members of the church. The past was made a little more real to many by this pleasing incident.

There was also present at this service Mrs. Sarah D. Stubbett, whose husband, Rev. W. F. Stubbett, D. D., was pastor from 1869 to 1876. The afternoon meeting was followed by a five o'clock tea, served in the dining-room and enjoyed by a large company.

Deacon F. C. Foster presided at the evening service. After devotional exercises, conducted by Mr. Henry Russell, messages of congratulation were read from a number of New Jersey Baptist churches, from the American Baptist Missionary Union, the American Baptist Publication Society and from Rev. J. M. Carvell, the missionary representative of the church in Assam, India. Words of greeting were also spoken by Rev. D. Dewolf, secretary of the New Jersey Baptist Missionary Convention; by Rev. Paul J. Lux, pastor of the Washington Street Church, Orange, while the following message was presented by Rev. J. H. Brittain on behalf of the Brookdale church.

The Brookdale Baptist Church, the six-year-old daughter, brings to the Bloomfield Baptist Church special greetings and congratulations on this Golden Jubilee occasion. We are happy with you over the completed half-century of patient effort and noble achievement. The faith and zeal of consecrated pastors and leaders whom you have devotedly followed is crystallized in the missionary record which you have made—a record which is spoken of in all the churches to the praise of Him who said “Go ye into all the world and preach the gospel to every creature.” You are what you are by the grace of God and missions. The same is true of the great Baptist denomination. The Church of Christ finds its incentive and aim in giving the Gospel to a perishing world, beginning at Jerusalem or at home. And so your little daughter at Brookdale aspires to tread in the footsteps of her

honored mother, growing in grace and knowledge by feeding upon the Word, although the food may not be as well cooked as in the maternal home at Bloomfield. Still we are pressing forward and rejoice to say that our gifts to missions have been larger per member than those of many stronger churches.

It is an almost incredible fact that the Brookdale Baptist Church occupies the house and field of an abandoned Methodist church. When Henry Hepburn bought that building after it had been deserted for years, and saved it from becoming a barn and presented it to the Baptist Church, he gave the 1200 people of Brookdale another opportunity of hearing about Him who came to seek and save that which is lost. We are on missionary ground and are doing mission work. We ask your sympathy and prayers that, inspired by the example of the mother church, the infant church and all other churches may attain to greater power and usefulness as the years go by until the Master Himself shall come and take us to the mansions which He has gone to prepare.

The special music of the evening was a solo by Mr. William R. Smith, "The Lord is My Light," and a duet, by Messrs. E. M. Healy and William R. Smith, "In the Cross of Christ I Glory." Mr. Herbert E. Clarke presided at the organ. The following address by Rev. Kerr Boyce Tupper, D. D., of Philadelphia, on "The Supreme Mission of Twentieth Century Baptists," greatly quickened Baptist enthusiasm, and made all feel that it meant something to be a Baptist in this wonderful century upon which we have entered.

ADDRESS.

BY REV. KERR BOYCE TUPPER, D. D., LL. D.,

Pastor of First Baptist Church, Philadelphia.

Subject.—The supreme mission of twentieth century Baptists.

Conspicuous among the systems of religious truth prominent in our day we find one designated and known as Baptist. This system is embraced by about four millions of people, who stand up and out before the world marked by certain distinguishing features of faith and practice. With characteristic grace and liberality, Dr. George Dana Boardman has summarized the various Christian denominations substantially thus: Romanism gives play to the sense side of religion, Episcopacy to the æsthetic side, Presbyterianism to the theological side, Methodism to the active side, Quakerism to the passive side, Congregationalism to the independent side, while Baptists emphasize and illustrate the exact side. This characterization, so far at least as Baptists are concerned, is, I believe, absolutely accurate. As a denomination we are stamped by a certain exactness unknown to any other religious body besides our own—an exactness so universal and differentiating that the very name Baptist is a synonym for something definite and distinct, and that something always and everywhere the same.

We are interested then, in asking: What is the supreme mission of Baptists? As a body, what is their characteristic tenet? As an organization, what is their peculiar work? As a system, what is the one dominant principle, the natural and logical influence of which is to produce a class of Christians such as Baptists? What would the world lose or what gain if the fundamental principle of Baptists were carried out to its legitimate



JOHN RASSBACH
TRUSTEE, 1883-
DEACON, 1884-



GEORGE W. PANCOAST.
TRUSTEE, 1878-1883.



HENRY RUSSELL.
TRUSTEE, 1883-1892.
DEACON, 1887-1892.



FRANK B. STONE.
DEACON, 1887-

results, accumulating force and meaning with each revolving age? In short, what does this mighty army of four million believers stand for and battle for in the great company of God's children?

This is the one thought on which I would have our attention converge at this time, with prayer that I may speak fervidly but not fiercely, courageously but not controversially, biblically but not with bigotry, without reserve as to what the speaker believes, but not without respect for what others believe, contending for truth more than for victory.

Now, if I interpret aright the genesis and genius, the purpose and power of our beloved denomination, its supreme mission may be expressed in a single sentence: *to maintain among ourselves and to propagate and develop among others absolute loyalty to God's word and will, both in creed and in deed, both in belief and in life.* This one definite, exalted aim comprehends all else connected with our faith, even as "the narrow tubes of a telescope comprehend within themselves the distant fields of heavenly space." The great, grand work of thoroughly genuine Baptists is to win the world to Christ, to develop the Church of God, and to advance humanity in the highest principles of Christian civilization upon the basis and through the instrumentality of the Holy Scriptures as the sufficient and final revelation of God's law to mankind. We believe, as another has expressed it, that "Christianity and the Scriptures are inseparable; that Christianity has no real and vital existence apart from the inspired records; that the divine oracles are of universal obligatoriness; that every appeal to human authority, to public opinion, to convenience or worldly propriety as an excuse for disobedience to God's commands or to palliate a modification of the strictness of divine law, is a departure, more or less criminal, from what has been

divinely prescribed, and something which no Baptist can ever sanction.

Indeed, our separation from other Christian bodies is most pronounced just here; not—as is too often thought by those who put things incidental in the place of things fundamental or substitute effect for cause—in a regenerated church-membership, nor in the apostolic action and subjects of baptism, nor in the independency of the churches, nor in the separation of church and state, but rather in this, out of which all of these doctrines proceed, as light from the sun and leaves from the sap: The supreme authority of the Scriptures in all matters of Christian faith and practice; our banner ever bearing this God-honored motto: The Bible, no addition to it, no subtraction from it, no alteration in it. As one of our leading American educators has finely put it: “While Baptists are not alone in assigning to the Scriptures a position of supreme authority in determining Christian truth, we think that our allegiance to this principle has been more consistent than that of any other body. We attach less sacredness to early councils, creeds, traditions, to church-action, to the consensus of religious thought than do other great historic sects of Christendom, and we insist more uniformly and confidently than they upon the solitary pre-eminence of the canonical record, believing that it is sufficient, when rightly interpreted, to guide men in the way of Christian truth and duty.” As a denomination, Baptists make it their chief glory that they accept whatever the Bible reveals and seek to obey whatever the Bible enjoins, declaring constantly before the world that

Of all the rites sagacious dupes invent,
To cheat themselves and gain the world's assent,
The worst is Scripture warped from its intent.

The Scriptures teach biblical inspiration, Christ's divine nature and atoning death, the Holy Spirit's deity, man's depravity, the church's spiritual character, the inalienable right of private judgment and interpretation, the separation of church and state, the duty to observe the ordinances of the Church as Christ originally instituted them; and Baptists hold it to be their unfailing duty always and everywhere to be true, even to the letter, in respect to these heaven-born teachings. To quote President Francis Wayland's memorable words: "We take for our guide in all matters religious, the New Testament, the whole New Testament, and nothing but the New Testament. Whatever we find there we esteem binding upon the conscience; whatever is not there commanded is not binding, it matters not by what reverence for antiquity, by what traditions, by what councils it may be sustained." Yes, in these high matters of the soul we hear no voice but that of God, claim no master but Jesus Christ, have no creed but the Holy Bible; and for one I firmly believe that the Christian who intelligently searches the Scriptures, candidly accepts their teachings and loyally obeys every command and precept therein contained, cannot fail to be led sooner or later, as were Judson and Rice and Carson and Hackett, into the Baptist fold.

Baptists do not contend that, as individuals and a denomination, they are superior in every respect to other Christian bodies. God forgive us that we are so unworthy! But we do contend that we have always stood bravely and unflinchingly, in calm and in storm, in good report and bad report, for this one all-important truth, the supremacy of the Scriptures. It is our constant and heroic attitude on this one point that has recently led one of the Andover professors, Dr. Woods, to say: "I have wished that our denomination (Congregational)

were as free from erratic speculation and as well founded in the doctrines and experimental principles of the Puritans as are the Baptists. It seems to me that they are likely to maintain pure Christianity and to hold fast to the form of sound words, while many Congregationalists are rather loose in their opinions and are trying to introduce innovations into the system of evangelical doctrines." Consonant with this testimony are those of the two noted Presbyterian ministers, Dr. Kittredge, of New York, and Dr. Withrow, of Chicago; the former writing: "I honor the Baptists for their unflinching loyalty to sound doctrine, for no one has ever had any difficulty in knowing just where this denomination has stood with regard to the massive doctrines which are the lower stones of the temple of Christianity;" the latter: "I suppose there is not a denomination of evangelical Christians which is throughout so sound theologically as the Baptist denomination. Sound as my own church is, sound as some others are, I do say that, in my humble judgment, there is not a Christian body in America to-day which is so true as the Baptists are to the simple, plain Gospel of God as revealed in the New Testament."

Brethren, we want, we could have no higher eulogy than this; and modestly and gratefully I say that, with all our faults, we deserve it. Unworthy we may have been in other things, but here we have stood as a solid phalanx, unmoved by philosophy and persecution, unshaken by sophistry and scorning. From this high position gold has never bought us, nor power coerced us, nor authority driven us. We have all held that our supreme mission and commission from God has been to keep His Word pure, and so we have bent thought and consecrated energy to preserve this Word from ever becoming covered by human ritual and tainted by human tradition. Cham-

pions we have sought to be for the preservation of the sacred oracles from the harm threatened them by rationalism, which would reject them; from Romanism, which would subordinate them to tradition; and from Protestant creed-making, which would form as the basis of organization man-made articles of faith. We have felt that our supreme work is to exalt the Word above all else, whether reason or conscience, creed or church.

Now, out of this basal principle—absolute fidelity to God's Word, unchanged and unchangeable—there grow three other important principles for which Baptists have always contended.

First, God's control alone over the individual conscience in matters of religious faith and practice. On the ground of divine revelation Baptists emphasize personal individuality—encourage the developing of individualism. Just here we stand diametrically opposed to that gigantic system known as Romanism. With the Roman Catholic it is more the church as representative of Christ; with the Baptist it is more the individual in relation to Christ. In his address before the Vatican Council, Archbishop Kenrick declares: "General Councils cannot err." A distinguished follower of Pusey, in England, writes: "Private interpretation of the Scriptures must yield to the sense of the church catholic." Baptists say: "We must obey God rather than men." To his own Master each one stands or falls. We lay no stress on books of discipline, directories, church canons, or confessions of faith. Our only Law-Giver is the Lord God Almighty, who is and was and is to come.

Now, naturally, out of this principle of individual responsibility to God has grown our position on the question of the entire separation of church and state. Ages ago our Master said: "Render unto Cæsar the things

that are Cæsar's and to God the things that are God's." This voice we have heard and obeyed. We have never in all our history countenanced the unsafe alliance between church and state, which mars the purity of the one and destroys the power of the other. "The Baptists," writes John Locke to Chancellor King, "were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty." Bancroft testifies: "Freedom of conscience, unlimited freedom of the mind, was from the first a trophy of Baptists." Roger Williams is described by Southey as "the man that began the first civil government on earth which gives equal liberty of conscience." It was the Baptist churches of England that addressed James I. thus: "Earthly authority belongs to earthly kings, spiritual authority to that spiritual kingdom which is from heaven." It was Leonard Busher, a devoted Baptist, who in 1614 wrote the first treatise on religious freedom, "A Plea for Liberty of Conscience." In all the career of Baptists, let it be said to their glory, there can be found among this people no advocacy of union of church and state, no legal enactment by which to lead men to accept their views, no persecution of others for differing from them. In vain does the historian look in the archives of our denomination for such documents as the 1580 National Covenant of the Presbyterian Church, or the 1578 Book of Discipline, each of which projects the doctrine that the civil power may control the church. We hold to-day, as we have ever held, we shall always hold on biblical ground, to the personal accountability of every human soul to God and God alone, as Sovereign, Saviour and Judge.

Secondly, the new birth a prerequisite to church membership. Intelligent and candid study of God's Word has led Baptists to the firm conviction that the true church



RICHARD STOUT.
TRUSTEE, 1886-1888.
" 1892-1896.



ELIAS S. OSBORNE.
TRUSTEE, 1887-1893.



SEYMOUR P. GILBERT.
TRUSTEE, 1888-1894.
TREASURER, 1889-1893.



J. SPENCER TAYLOR.
DEACON, 1890-1900.

of Jesus Christ is "a voluntary and independent association of redeemed, obedient believers, united in spiritual principles for spiritual ends, and in the use of spiritual means." The constituency of this association is invariably designated in Scripture by such terms as "believers," "beloved of God," "sanctified in Christ Jesus," "saints," "chosen ones." In the Word it is declared that these members of Christ's visible body are, as such, born not of the flesh, but of the Spirit. Therefore we hold that no one has a right, according to the divine law, to be received by and baptized into a Christian church, save he who both possesses and confesses our Lord as a personal Redeemer. All the church should be "lively stones built up into a spiritual house, a holy priesthood;" and on this ground we reject the baptism of infants as alike disobedience to the law of Christ and detrimental in the end to the spirituality of the church. We think there is no more clearly revealed truth in the Word of God than that upon which Baptists distinctively and invariably insist, namely, faith in the Lord Jesus Christ in the heart of every one admitted to the privileges and duties of church fellowship.

Thirdly, full, unqualified obedience on the part of the Christian, both in respect to the ordinances of the church and to daily walk and conversation. Baptists hold, in the first place, that the Christian is under absolute obligation to observe the ordinances of the church in the exact form and order in which Christ instituted them. Of these ordinances there are two, and two only, as originally established, baptism and the Lord's supper; ordinances equally important and equally binding; neither intrinsically efficacious, each simply symbolical. The former, which is the immersion of the believer in water into the name of the Triune God, symbolizes the cardinal truth

of the death, burial and resurrection of the Son of God, and is also typical of the believer's death to sin and his resurrection into newness of life; the latter, which is solemn partaking of bread and wine, sets forth the substitutionary and sacrificial character of Christ's death, and is a sacred memorial of His redemptive work for man. And neither of these God-ordained rites may be changed one iota without flagrant disobedience of the law of Christ.

Take baptism. Baptists are often charged with exaggerating its position in the Christian system, but the fact is that they assign no more and no less importance to it than Christ imparted centuries ago. It is alike the symbol of a fundamental truth of Christianity and the putting on by the new convert of a significant Christian uniform. In itself it means nothing, effects nothing. We reject with a Pauline "God forbid" all such things as baptismal regeneration and sacramental grace. It has been left for a Unitarian minister of Brooklyn, Dr. J. W. Chadwick, to make the truest representation of our system I have ever met. "It is one of the absurdest misconceptions," says he, "that Baptists have magnified the sacrament of baptism. They are the people who have minimized baptism as a sacrament. What they have magnified is the free act of the soul, giving itself to God. The sacrament, the sacred thing, with them, is the deliberate choice which baptism implies." Nothing is truer than this. Baptism with us is nothing save as it proclaims on the part of the believer faith in a risen Saviour and consciousness of redemption through that Saviour.

Respecting baptism, our denomination, on Bible grounds, holds and proclaims, intelligently and with unwavering fidelity, four great facts: (1) It is a divinely appointed duty, as revealed by God's positive precept and biblical Christian example; (2) it is immersion, as shown

by the original meaning of the word in the New Testament, by the attending circumstances of the act as recorded in Scripture, by the most learned lexicographers of the Greek language, by the admissions of the most eminent ecclesiastical writers, ancient and modern, and by the universal and constant practice of the Greek Church; (3) it is the immersion of a believer in Jesus Christ, as declared by the commands and precepts of Scripture and the highest Pedobaptist authorities.

And Baptists emphasize and seek to illustrate, day by day, obedience to the great Head of the Church in life as well as in ordinances. With them truth lived is more than truth taught. Deed is more than creed. The one is a system, the other a demonstration of Christianity's principles and power. We would obey our Lord in all things and at all times. It is this spirit, I believe, that has given Baptists so proud and noble a place in the plan of the world's evangelization during the past one hundred years. It was the Baptist Carey who a century ago stirred all England in the matter of foreign missions. It was the Baptist Hughes who became the moving spirit in the establishment of the first great Bible Society for sending the Scriptures to the nations. They were Baptists who first translated the Scriptures into heathen languages, and Baptists who planted the first Christian churches in India, Burma and China. And whence their inspiration in these heroic endeavors? These men believed God's word and would do God's will, and this is from that word and will: "Go ye into all the world and preach the gospel to every creature."

A final thought: The hope of Baptists in the future as the glory of Baptists in the past is in loyalty to Christian truth when holding forth the word of life; not in numerical strength, not in educational institutions, not

in ecclesiastical appointments, not in scholarly attainments, not in social culture, important and desirable as each of these may be, but in fidelity to the unchangeable oracles of the Most High once for all delivered to the saints. Oh! brethren in Christ and in church-fellowship, if there is one prayer that you and I should offer more fervently and constantly than another, day by day, in this present dangerous period of theological agitation and even revolution, it is that our beloved denomination should be true always to the infallible Word of the Eternal Father as the only divine standard of piety and the only true code of morals; that Baptists all over our land and the world should discourage the tendency so prevalent to-day of becoming latitudinarian under the guise of charity, of disparaging faith in zeal to promote works, of yielding to the growing process in some quarters of eliminating so-called non-essentials of Scripture; and, on the other hand, that this people, so honored and blessed of God in the years gone by, shall proclaim with a voice that will be heard and cannot be misconstrued, that all the principles of the old Book are eternal, all its laws divine, all its obligations binding.

Our principles are vital; let us make them vigorous and in God's good time we shall behold them victorious.



THOMAS C. WHITMAN.
DEACON, 1893-1895.



WILLIAM J. MILLER.
DEACON, 1895-1900.



WALTER M. HOPLER.
TRUSTEE, 1894-1896.



WILLIAM BALDWIN.
TRUSTEE, 1894-

Fraternal Day.

The closing day of the jubilee celebration was reserved for a recognition of the spiritual unity and fellowship of all evangelical Christians, and the service held in the evening of November 27 was a fine climax to the excellent and inspiring meetings of the anniversary. Devotional exercises were conducted by Rev. J. G. Johnston, D. D., president of the Bloomfield Evangelical Union and pastor of the Park Methodist Episcopal Church. Dr. Johnston and the following pastors in kindly words voiced their fraternal congratulations: Revs. C. O. Zesch, of the German Presbyterian Church; George A. Paull, of the Westminster Presbyterian Church, and P. G. Blight, of the Watsessing Methodist Episcopal Church. These messages of greeting were followed by an address by Rev. H. W. Ballantine, D. D., of Nyack, N. Y., formerly pastor of the First Presbyterian Church, Bloomfield, on "Interdenominational Fellowship and Coöperation." The entire service greatly intensified the fraternal feeling already existing between the Bloomfield churches, and contributed to the richness and completeness of the feast of joy.

Miss Anna J. Kinsey and Mr. J. W. Noble were the soloists for the evening, and added much to the enjoyment of all by the selections rendered.

Before closing the service Pastor C. A. Cook expressed his own and the church's appreciation for all the kind words of congratulation which it had been their pleasure to hear, but wished to pass all the praise on to the Lord Jesus, who had blessed and prospered the church and made it what it was. He then invited the congregation to join in singing the doxology, and with the benediction the series of services which had created so much interest and had lifted the church to such a high plane of rejoicing and inspiration, were brought to a close.

ADDRESS.

BY REV. H. W. BALLANTINE.

Subject.—Interdenominational fellowship and co-operation.

Christian Brethren and Friends:

It is peculiarly gratifying to me to be called, on this occasion, to be your spokesman for interdenominational fellowship and co-operation; because these Christian graces grow and flourish in this town of Bloomfield above any other place with which I am acquainted. Joined together in your Evangelical Union, all the churches of

this community excepting two—not a large exception, considering the infirmities of human nature—present constantly a united front to the world.

Four times each year all your pastors, with the exceptions mentioned, appear together in the pulpit, and in turn they preach to the united congregations the one Gospel of our Lord and Saviour Jesus Christ, which all alike embrace. This is interdenominational co-operation.

Four times each year also your mid-week prayer meetings are merged into one, in your different prayer rooms by rotation, wherein you testify before one another to the grace of God bestowed upon you severally, and then, giving thanks together, you seek in common supplications for further gifts from the one Father of all. This is interdenominational fellowship. Some eight years ago, with great care you divided your whole town into districts of about ten families each, to be visited and otherwise ministered unto; the visitors reporting to superintendents, and these in turn to the united pastors, both visitors and superintendents being selected without any regard to denominational connection, but solely with regard to fitness for the work; the aim being to lift every soul in the community nearer to our Saviour Christ. This was both fellowship and co-operation—as admirable as it was helpful.

And now I can think of nothing at the same time more pertinent to my theme and more congruous to this present occasion than to recall to your remembrance how all these things came about. With whom did these plans originate? Perhaps some of you do not know, possibly never knew; but I happen to know; with none other than the pastor of this church and my brother, Charles A. Cook. His zeal and Christian love continually urged the rest of us forward until we found ourselves practicing

them. It is a pleasure and a privilege for me to bear this testimony to him at this time.

Allow me to tell you the story. I shall have to ask you to go back ten years; but people who have for days past been going back and forth over fifty years ought not, even at so late an hour, to account this too severe a task.

Early in the year 1891, not satisfied with what our churches had been achieving separately, the pastors and some earnest workers from the several congregations began to counsel with one another whether more could not be accomplished by working together, and we resolved to send a united invitation to the well-known evangelist, Rev. Benjamin Fay Mills, to come and conduct a series of meetings here, which he accordingly did in the month of March.

But we did not defer our interdenominational co-operation until the evangelist arrived. The pastors began the month with general exchanges of pulpits, preaching in one another's church in rotation for two successive Sundays. Before the middle of the month we began to hold our weekly prayer meetings as well; the first union prayer meeting being held in this church. Such as could sing in the several congregations had for some time previous been joining for practice in one large choir to lead the service of song in the great meetings. Soon all hearts were flowing together, and when the evangelists came they found us all present with one accord in one place to hear all the things that had been commanded them of God for us. Those were memorable days. A sound from heaven, as of a rushing, mighty wind, filled all the house where we were sitting. With great power all gave witness to the grace of the Lord Jesus, and the Lord added to the church daily such as were being saved.



JOHN CAUSBROOK.
TRUSTEE, 1895-1897.



WALTER L. TOWER.
TRUSTEE, 1897-
DEACON, 1901-



CHARLES S. TEALL.
TRUSTEE, 1897-



HARRY L. OSBORNE.
TRUSTEE, 1897-

We were of one heart and of one soul—neither said any of us that aught of the things we possessed were our own, but we had all things common. And, continuing daily with one accord in God's temple, we did eat our meat with gladness and singleness of heart.

Fellow-Christians, those of us who participated in them can never forget the exaltation and fervor of those days. Hundreds of souls will bless God to all eternity for them. All our streams ran bank-full.

Has any person, think you, ever raised the question whether that high flood of blessing could have been realized by our churches acting apart and separately? Nay! every soul of us knew then, as we know now, by the witness of God's Holy Spirit with our spirit, that it would be impossible. What we enjoyed and shall enjoy as long as we exist, we all gratefully remember was the direct outcome of interdenominational fellowship and co-operation.

No single church, no one denomination, keeping by itself, could ever so have moved a whole community as Bloomfield was then moved. And no conceivable separate meetings could stir Christian souls to such depths or enlarge them with such Christlike charity. After these joyous experiences of fellowship we found ourselves unwilling to return to the former separate ways. All hearts demanded frequent union services, both for preaching and prayer, and these were always thronged.

So matters went on, in a spontaneous and unregulated way, for more than a year; your pastor urging continually some more organized form of union, until, in the summer of 1892, at the request of the other pastors, he prepared and presented the plan of the Bloomfield Evangelical Union, which was unanimously accepted by the churches; and he, as was fitting, was elected its first president.

Christian brethren, however the case may be in other places, here in Bloomfield it is not necessary to search in the Scriptures to find warrant for fellowship and co-operation; nor to turn the pages of ancient church history to find testimonials to their admirable excellence: our own experience offers proofs enough, and abundantly witnesses the divine sanction.

But I must not leave your eyes turned towards the past. You are closing now, it is true, a retrospect of fifty years; but this is not a funeral, celebrating a finished life; rather an observation tower by the wayside. More half-centuries lie before you than behind you, as a church; and all Christendom realizes that the world is now in the opening year of a new century. We must turn to the future.

Those who have watched the recent movements in the world as God's all-controlling Providence has been lining up the world's forces for the further advance of His kingdom on earth, have been impressed with the notable trend everywhere towards co-operation.

The secret of the achievements in many lines of the world's business—political, commercial, industrial—so marvellously surpassing those of any former period, is found to lie chiefly in the use made of co-operation.

One takes now a cushioned seat in a train at Jersey City, and without change of posture if he chooses, in less than five hours finds himself in front of the National Capitol at Washington. At the beginning of the half-century you have been reviewing, the same journey would have required a whole day. One went first to Camden by the Camden and Amboy Railroad and then ferrying across the Delaware and transferring by a stage across Philadelphia took another train on another railroad for Baltimore, where a similar change had to be made and the

journey completed by a third distinct and unconnected railway. This journey might at any time require more than one day: because the railway companies did not co-operate and the trains of one would not wait for the arrival of those of another.

Most of the railroads had no track connection with each other, so that freight had all to be unloaded and carted across the cities and reloaded, more than doubling both time and cost of transportation.

But the railroad companies by and by learned the immense gain there is in co-operation. Passenger coaches and freight cars now run through without change and without breaking bulk, from ocean to ocean, from Maine to Florida, and rumors come of a mysterious movement to effect a still closer co-operation by an arrangement called "community of interest," the vast effects of which remain to be seen.

Another familiar instance of the advantage of combination is found in the department store. Formerly we knew only numerous small retail stores, but now we are served at an immense saving of time and fatigue in huge department stores where under one roof a person may obtain in one purchase all the articles he usually requires. And the goods, coming directly from the manufactory, are obtained at less cost as well.

Not to multiply instances further, I wish simply to point out that the same principle applies equally in Christian work. The days have been when God's kingdom might seem to be served well enough by separate denominations, paying no regard to each other, or even by isolated congregations, each retailing its own small supply of special doctrine. But those days are past. To keep up with the pace the world is now moving at, the churches, the denominations, the children of the king-

dom must co-operate, must combine, and, ceasing to contend against each other, and ceasing to ignore each other, must form one solid "community of interest."

Only so can the work of winning the world for Christ be accomplished! Only so can we keep up with the world which we are to work upon, and not find ourselves hopelessly behind in these times.

Interdenominational fellowship and co-operation were always beautiful and commendable; now, henceforth, they are indispensable. To neglect them is to fail; just as any railroad will fail which shall refuse to connect with and co-operate with contiguous roads.

Nay, more: the time is fast approaching when it will be necessary for our denominations to advance beyond mere friendly co-operation, even to the consummation of that "oneness" which our departing Lord set His prophetic gaze upon and prayed for. You recollect how it was with our thirteen American Colonies: they had been very jealous of their separate independence, until the stress of war compelled them to make common cause. But when independence had been achieved through co-operation, their Articles of Confederation proved inadequate for either commercial prosperity at home or political consideration abroad. So, after ten years of painful and disappointing experiment, urged on by that only man whom all alike trusted, General Washington, they proceeded to form what they themselves described as "a more perfect union;" and the United States of America, with its motto "E Pluribus Unum," "One Out of Many," was the result. Immediately commercial prosperity at home and respect abroad revived, and every American found it a prouder thing to be a citizen of the United States than previously to be a citizen of New Jersey or of Virginia. Just so is it with our denominations—while

for the present, perhaps, during the stress of conflict now upon us in our winning the world for Christ our Lord, fellowship and co-operation may be sufficient, in the days of the Kingdom we shall surely find it necessary to go further and effect a unity. In view of which event, which is as certain as anything in the future can be certain, it is, to say the least, prudent for us to abstain very carefully from all mutual detractions and disparagements, and wise for us to cultivate in advance all possible interdenominational fellowship and co-operation. And if some earnest souls shall hesitate, fearing lest this course may involve a measure of dereliction from loyalty towards those particular truths which our different denominations have felt themselves entrusted with, to bear aloft, let a watchword from the Apostle Paul re-assure them. He closed one of his epistles with this noble and generous and bold sentiment: "Grace be with all them that love our Lord Jesus Christ in sincerity." Under such leadership we need not be afraid. Christian brethren, I congratulate you on your love for the virtues of interdenominational fellowship and co-operation during your first half-century. Fear not to continue the same during your next, which I trust shall in due time be celebrated here as happily as this past one has been.

Swiftly the flying years have brought
 This golden milestone on your way;
 One work, one aim, one hope, one end,
 You gratefully recall to-day.

May richer blessings still attend
 Your ever-onward pathway bright,
 Till golden gates at last reveal
 One home of love, where all is light!



FRANCIS C. FOSTER.
DEACON, 1901-



EDWARD T. VAN VLEIT.
DEACON, 1901-



CHARLES G. RUSSELL.
CLERK, 1893-1897.



FRANKLIN A. STONE.
CLERK, 1897-

Sunday-school Work.

Within two months after the organization of the church on November 25, 1851, a Sunday-school was established. Full and positive information of the beginning of the work cannot be given, as the early records have been lost. Among the first workers, however, were the following: Uzal D. Ward, the first superintendent; Samuel A. Brower, William Clark, Robert Travis, Mrs. Mary Davison, Miss Martha M. Jones (now Mrs. Henry Spear) and Miss Angie A. Fisher. There were about twenty scholars to start with, but within two years the number increased to 139. Of the original teachers Mrs. Henry Spear is still in the school and has been through the fifty years of its history except during a few years when she was not resident here. She was a deeply interested participant in the jubilee celebration. Miss Angie A. Fisher is still a member of the church, but for several years has not been actively engaged in the school.

The school has been favored all through its history in having eminently earnest, devoted and godly men at its head. The following are the names of brethren who have filled the office of superintendent: Uzal D. Ward, about two years, 1852-1853; William Clark, a few

months, 1853-1854; Uzal D. Ward, about one year, 1854-1855; Charles W. Powers, two years, 1855-1857; Joseph Hague, one year, 1857-1858; Charles W. Powers, three years, 1858-1861; Uzal D. Ward, four years, 1861-1865; Rev. Henry F. Smith, three years, 1865-1868; Joseph F. Sanxay, five years, 1868-1873; Eldridge Van DeWerken, two years, 1873-1875; Henry Russell, two years, 1875-1877; D. G. Garabrant, three years, 1877-1880; Charles W. Maxfield, two years, 1880-1882; Frank B. Stone, 1882—

From the first the school has given liberally to missionary and benevolent purposes. This, indeed, has been a principal feature in the work, and in recent years, as the tables below indicate, the amounts given have been very large, and are increasing year by year. The Sunday-school is organized into a Sunday-school missionary society, with officers and an executive committee, who consider the claims of different objects to which appropriations may be made, and make such recommendations as may seem wise and right. The collections, now amounting to over \$600 a year, are appropriated to a large variety of objects, the chief amounts, however, being given to Foreign, Home and State Missions. The school is having a large place in the great work of world-wide evangelization.

Since the erection of the present school-room the growth of the school has been remarkable and its membership is now nearly 450. A large number of scholars are members of the church. A distinctive feature of the school is the number of adult classes and their large membership. In the young men's classes between seventy and eighty are enrolled.

A statistical table on page 103 shows the growth of the school during fifty years, together with amounts of money raised.

In 1867 a mission school was started in an old chapel formerly occupied by the Primitive Methodists on Franklin street, near Harrison street, under the care of Eldridge Van De Werken as superintendent. This school was continued through two or three seasons and did good work.

In 1893 a mission school was established on Thomas street, afterward removed to Glenwood avenue. This school continued till 1901, and under the leadership of Mrs. John Rassbach and of Mrs. John V. Smith did excellent work among a large number of poor children not identified with any other school. Evangelistic services, a sewing school, and mothers' meeting were held in the mission hall on Glenwood avenue, and much good was done, a number having been converted and united with the church. In the summer of 1901 the work was discon-

tinued on Glenwood avenue, and removed to the W. C. T. U. Hall, where a larger number of the class needing just such a work is being reached, and the work is being carried on with bright prospects, about seventy-five scholars being enrolled.

Statistical.

RECORD OF MEMBERSHIP.

YEAR ENDING		Experience.	Baptism.	Letter.	Restored.	Total Increase.	Dismissed.	Deceased.	Erased.	Excluded.	Total Decrease	Present Membership.
Dec. 31st,	1851.	.	.	13	.	13	.	.	.	.	.	13
"	" 1852.	4	12	11	.	27	.	1	.	.	1	39
"	" 1853.	1	26	7	.	34	4	1	.	.	5	68
"	" 1854.	.	10	7	.	17	3	1	.	.	4	81
"	" 1855.	.	13	7	.	20	3	1	.	2	6	95
"	" 1856.	.	5	9	.	14	6	.	.	.	6	103
"	" 1857.	.	5	4	.	9	12	.	2	.	16	96
"	" 1858.	.	32	9	3	44	11	1	.	13	25	115
"	" 1859.	.	6	3	1	10	5	1	.	3	9	116
"	" 1860.	.	24	18	3	45	2	1	.	2	5	156
"	" 1861.	.	16	9	.	25	10	2	5	.	22	159
"	" 1862.	2	12	3	1	18	6	3	1	1	11	166
"	" 1863.	.	1	15	.	16	7	1	3	5	16	166
"	" 1864.	.	10	10	.	29	7	4	.	4	15	180
"	" 1865.	.	8	2	.	10	15	2	2	4	23	167
"	" 1866.	3	30	9	3	45	2	1	.	3	6	206
"	" 1867.	.	1	1	1	3	8	3	.	.	11	196
"	" 1868.	2	9	7	1	19	8	.	.	4	12	203
"	" 1869.	3	4	11	.	18	18	1	.	1	20	201
"	" 1870.	.	18	5	.	23	5	3	1	4	13	211
"	" 1871.	.	1	5	1	7	7	3	.	.	10	208
"	" 1872.	.	12	7	1	20	2	4	.	2	8	220
"	" 1873.	.	8	17	.	25	1	3	3	3	10	235
"	" 1874.	.	24	14	.	38	19	1	.	6	26	247
"	" 1875.	.	1	.	.	1	10	1	.	1	12	236
"	" 1876.	3	14	12	.	29	6	4	.	2	12	253
"	" 1877.	6	105	13	1	125	11	1	.	6	18	300
"	" 1878.	.	10	14	.	24	5	2	6	4	17	307
"	" 1879.	.	31	10	.	41	4	2	.	2	8	400
"	" 1880.	1	14	4	2	21	11	5	4	6	26	395
"	" 1881.	1	4	4	.	9	13	4	5	10	32	372
"	" 1882.	2	12	15	.	29	13	2	8	4	27	374
"	" 1883.	1	.	7	.	8	27	1	6	4	38	344
"	" 1884.	.	33	3	2	38	3	8	.	4	15	367
"	" 1885.	.	6	7	.	13	18	2	.	4	24	356
"	" 1886.	1	15	3	1	20	16	5	.	3	24	352

RECORD OF MEMBERSHIP—Continued.

YEAR ENDING			Experience.	Baptism.	Letter.	Restored.	Total Increase.	Dismissed.	Deceased.	Erased.	Excluded.	Total Decrease	Present Membership.
Dec.	31st,	1887.	2	6	11	2	21	34	2	7	17	60	313
"	"	1888.	.	8	7	1	16	9	7	3	6	25	304
"	"	1889.	4	16	7	.	27	4	3	1	6	14	317
"	"	1890.	.	18	8	.	26	13	6	1	2	22	321
"	"	1891.	4	40	18	.	62	2	2	.	6	16	367
"	"	1892.	.	21	10	.	31	5	2	.	8	15	383
"	"	1893.	3	18	10	1	32	2	6	1	8	17	398
"	"	1894.	1	21	5	1	28	7	4	.	4	15	411
"	"	1895.	3	11	12	.	26	28	3	.	7	38	399
"	"	1896.	5	19	27	.	51	7	4	2	7	20	430
"	"	1897.	.	4	6	.	10	8	5	9	6	28	412
"	"	1898.	4	14	12	.	30	15	8	3	.	26	416
"	"	1899.	.	28	5	.	33	12	2	3	5	22	427
"	"	1900.	.	10	3	.	13	6	7	6	.	19	421
"	"	1901.	2	21	10	.	33	9	4	5	.	18	436

NOTE.—On the opposite and following pages are two cuts to illustrate the membership cabinet, designed by Bro. F. W. Hewes, briefly described on pages 42 and 43. The first of these views shows a section of the list of members, the section selected being the first two or three years of the present pastorate. It will be observed that the years covered by this view are designated on the left, and under each the number of new members received during that year; also that the membership line extending from each name is intersected by spaces each of which represent one year,—of course the last year space is 1901, next to the last is 1900, the next 1899, etc., as indicated by figures near the top of the view. The membership line for men differs in color from that for women. An official record appears against the name of J. Spencer Taylor, where a line marked "Deacon" appears, extending from about the middle of 1890 to near the end of 1900, covering the period during which he filled that office.

The other view shows the progress in the extinction of the debt of about \$17,000 existing after the erection of the new Sunday-school room.

Year	Names	Other
1888	<p>Rev Chas A Cook Mrs Emma Cook Mrs Isabel Roworth Miss M Louisa May Miss Margaret M May Miss Florence E Hall Miss Minnie C Hall Mrs Leah E & Porter Joseph R. Mayfield Harry L. Osborne Miss Emma A Stevens Henry Smith Mrs Matilda Ligh Edwin M. Smith Miss Nellie Matthews</p>	<p>1890 1895 1900</p>
1889	<p>Mrs M. Elsie Ferguson Mrs Maggie L. Wilson Miss Emma B. Brunt Mrs Emma Hakes Mrs Eliza Var. Richer Frank M. Barter George E. Baldwin Mrs Bertha M. Cadmus Mrs Sabara Ferguson Mrs Emma Smith Samuel M. Brooks Everett A. Brown Miss Emma Kechel Wm L. Mc Gray Mrs Nellie C. Mc Gray Mrs Jennie Newby Mrs Elizabeth Anderson Mrs Margaret M. Smith Wm C. Jassell Mrs Elizabeth Jassell Miss Louise Jassell Wm A. Kelscher J. Wm. Jassell Miss Emma A. Williams Mrs Larina Bogue J. Spencer Taylor Miss Laura M. Taylor Edw. J. Van Fleet John W. Noble Mrs Marjette Noble Mrs Elizabeth J. Lyman Miss Amy A. Smith Miss Emma E. Smith Mrs Ella G. Post Mrs Emma L. Gabe Mrs Susan B. H. Brown Miss Kate A. Putnam Wm R. Wilson Miss Clara F. Lind Mrs Sarah A. Matthews Abel P. Campbell Mrs Alice C. Campbell J. Herbert Noble Miss Harriet Kitchell Franklin E. Norton Mrs Alina J. Norton Mrs Frances Mitten Frederic S. Kessler Mrs Phoebe J. Kessler John Adamasoff Mrs Ada J. Traver Jermiah W. Dwyer Miss Rhodie Norton</p>	<p>1890 1895 1900</p>

SECTION OF ROLL OF MEMBERS, IN MEMBERSHIP CABINET.

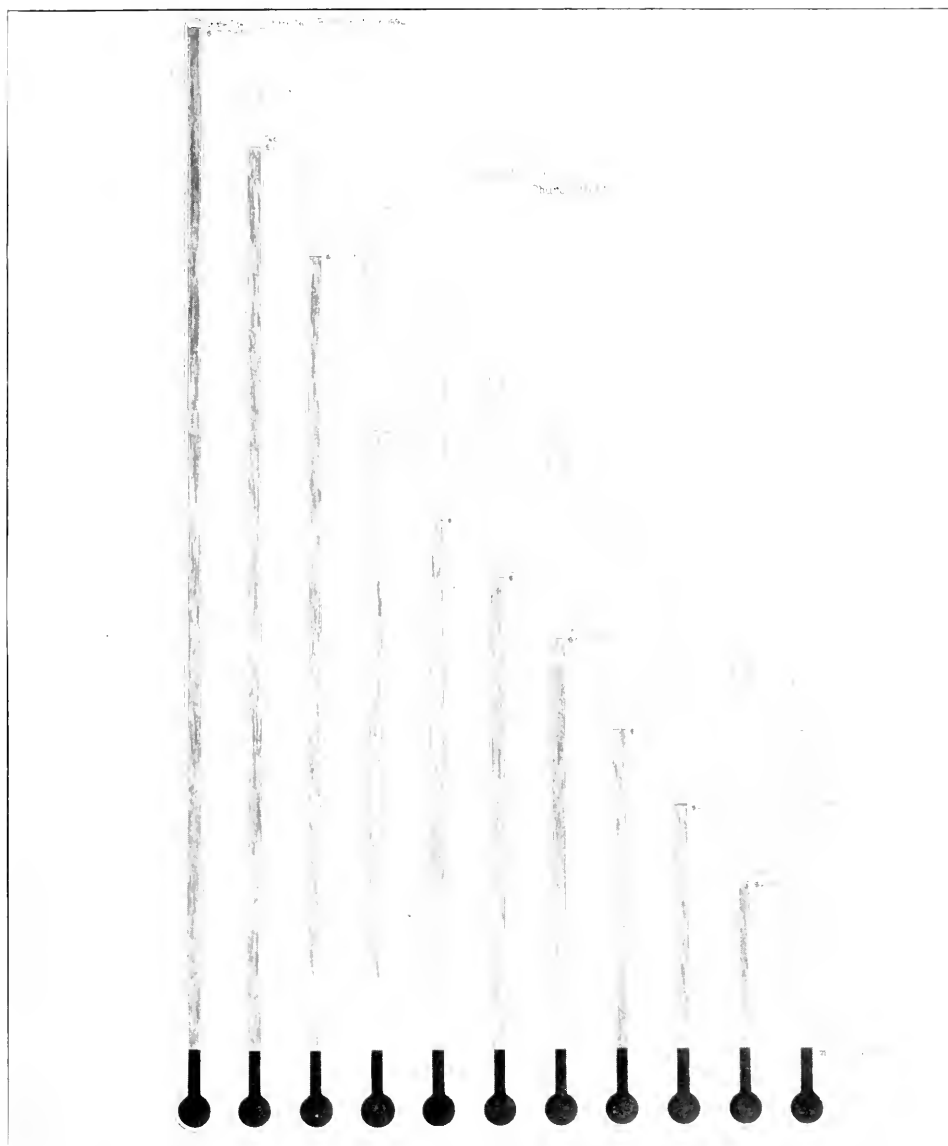


DIAGRAM FROM MEMBERSHIP CABINET, SHOWING DEBT REDUCTION FROM 1892 TO 1901.

SUNDAY-SCHOOL STATISTICAL TABLE.

Year.	Officers and Teachers.	Scholars.	Total.	Amount raised.
1852	unknown	.....	.....	\$20.00
1853	unknown	.....	.....	20.00
1854	17	122	139	26.00
1855	19	140	159	40.00
1856	unknown	.....	.....	60.00
1857	18	158	176	62.92
1858	17	125	142	30.00
1859	23	141	164	31.71
1860	20	180	200	46.38
1861	19	171	190	50.00
1862	22	179	201	102.17
1863	23	195	218	117.00
1864	23	202	225	151.49
1865	24	188	212	245.00
1866	27	238	265	321.04
1867	28	252	280	285.12
1868	32	287	319	254.00
1869	30	260	290	289.06
1870	30	250	280	241.45
1871	28	263	291	268.95
1872	30	250	280	275.91
1873	26	239	265	285.00
1874	27	233	260	263.00
1875	26	205	231	220.00
1876	28	218	246	194.04
1877	30	253	283	200.00
1878	31	258	289	225.00
1879	32	254	286	174.55
1880	29	221	250	168.48
1881	31	201	232	211.00
1882	24	230	254	280.02
1883	30	217	247	239.29
1884	32	219	251	222.69
1885	31	210	241	216.74
1886	35	209	244	237.72
1887	29	183	212	222.72
1888	24	191	215	236.50
1889	31	223	254	249.83

SUNDAY-SCHOOL STATISTICAL TABLE—Continued.

Year.	Officers and Teachers.	Scholars.	Total.	Amount raised.
1890	32	231	263	\$255.51
1891	37	268	305	382.70
1892	35	306	341	518.60
1893	38	327	365	430.00
1894	38	324	362	398.79
1895	38	325	363	397.03
1896	38	325	363	402.50
1897	40	336	376	388.17
1898	36	344	380	391.80
1899	36	351	387	452.18
1900	39	383	422	555.30
1901	38	398	436	650.56

FINANCIAL RECORD.

On this and following pages will be found the complete financial record since the organization of the church. For want of space the figures for the first thirty years are given in decades, but from 1882 to 1901 inclusive each year is given separately.

Objects.	1852 to 1861.	1862 to 1871.	1872 to 1881.
Foreign Missions	\$340.40	\$1,456.90	\$963.54
*Women's Baptist Foreign Mission Society .....	.....	.....	631.32
Home Missions	189.56	528.50	618.66
New Jersey Baptist Missionary Convention	126.72	906.15	355.50
Ministerial Education	210.80	383.00	330.02
Bible and Publication Work.	148.08	823.05	495.86
Sundry Benevolent Objects	225.76	1,353.17	942.23
Sunday School Benevolent Offerings	387.01	2,275.28	2,216.98
Totals	\$1,628.33	\$7,726.05	\$6,554.11
Home Expenses	8,076.42	19,414.80	23,999.92
Grand Totals	\$9,704.70	\$27,140.85	\$30,554.03
Building Purposes	8,464.10	.....	.....

*Organized 1875.

FINANCIAL RECORD—Continued.

Objects.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.	1891.
Foreign Missions	\$64.80	\$54.60	\$65.85	\$67.90	\$72.66	\$43.44	\$115.61	\$290.36	\$239.90	\$263.99
Women's Baptist Foreign Mission Society	199.57	105.40	106.09	104.60	121.09	91.84	77.75	86.28	128.92	187.78
Home Missions	45.45	41.13	48.40	58.72	41.02	42.09	101.25	140.64	118.00	132.79
*Women's Baptist Home Mission Society ....	.....	.....	.....	.....	.....	42.21	53.72	16.64	61.00	39.90
New Jersey Baptist Missionary Convention...	42.55	24.20	53.80	44.65	27.26	31.00	35.58	28.23	.....	80.00
Ministerial Education	61.16	30.52	38.06	33.15	22.89	33.45	57.55	49.10	53.68	43.44
Bible and Publication Work .....	.....	.....	.....	31.82	.....	27.54	33.58	58.02	51.19	40.15
Sundry Benevolent Objects.....	119.82	92.56	85.86	75.87	213.81	473.06	175.68	335.03	341.10	614.43
Sunday School Benevolent Offerings	280.02	239.29	222.69	216.74	237.72	222.72	236.50	249.83	255.51	382.70
Totals	\$813.37	\$587.70	\$620.75	\$633.45	\$736.45	\$1007.35	\$887.22	\$1254.13	\$1249.30	\$1785.18
Home Expenses	2040.52	2335.76	2044.14	2568.17	4069.51	2221.81	2221.29	2350.90	2602.85	2303.83
Grand Totals	\$2853.89	\$2923.46	\$2664.89	\$3201.62	\$4805.96	\$3229.16	\$3108.51	\$3605.03	\$3852.15	\$4089.01
Building Purposes.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	\$5939.18

* Organized 1887.

FINANCIAL RECORD—Continued.

Objects.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.	1901.
Foreign Missions :	\$617.80	\$361.22	\$315.27	\$440.00	\$377.17	\$510.84	\$451.11	\$1123.45	\$902.42	\$855.89
Women's Baptist Foreign Mission Society ..	186.32	171.71	79.56	98.56	113.33	95.93	96.23	113.07	138.00	184.61
Home Missions	148.57	148.86	165.79	179.40	155.92	265.74	189.49	335.53	253.66	286.30
Women's Baptist Home Mission Society.	60.84	57.47	34.57	56.28	42.18	29.88	34.90	42.28	40.31	41.09
New Jersey Baptist Missionary Convention ..	54.95	79.47	63.04	43.50	55.56	74.75	88.78	90.83	245.79	205.38
Ministerial Education.....	40.72	55.66	39.42	38.26	34.13	36.71	34.63	39.83	43.42	51.24
Bible and Publication Work	36.77	25.72	.....	44.99	37.05	44.00	66.93	.....	61.58	95.18
Sundry Benevolent Objects	706.58	880.05	1091.17	460.95	416.85	517.00	546.40	683.73	595.03	742.10
Sunday School Benevolent Offerings	518.60	430.00	398.79	397.03	402.50	388.17	391.80	452.18	555.30	650.56
Totals	\$2371.15	\$2210.16	\$2187.61	\$1758.97	\$1634.87	\$1963.02	\$1900.27	\$2880.90	\$2835.51	\$3112.35
Home Expenses	3205.07	3440.31	4844.10	3962.52	3787.13	3784.38	3405.80	3728.86	3596.94	3857.11
Grand Totals	\$5576.22	\$5650.47	\$7031.71	\$5721.49	\$5422.00	\$5747.40	\$5306.07	\$6609.76	\$6432.45	\$6969.46
Building Purposes	\$2428.51	\$2026.86	\$2622.96	\$1494.24	\$1066.92	\$1000.00	\$1500.00	\$1250.00	\$1300.00	\$2700.00

FINANCIAL RECORD—Concluded.

RECAPITULATION.

	1852 to 1901 inclusive.
Foreign Missions	\$9,995.12
Women's Baptist Foreign Mission Society.....	3,117.96
Home Missions	4,235.47
Women's Baptist Home Mission Society	653.27
New Jersey Baptist Missionary Convention	2,757.69
Ministerial Education	1,761.02
Bible and Publication Work.....	2,121.51
Sundry Benevolent Objects.....	11,688.24
Sunday School Benevolent Offerings	12,007.92
<hr/>	
Total Benevolence	\$48,338.20
Home Current Expenses	113,862.14
Building Purposes.....	31,792.77
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Grand Total	\$193,993.11



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